This volume contains also
Aquinas on Conscience.

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CONSCIENCE

WITH

THE POWER AND *CASES* THEREOF.

Divided into V. Bookes.

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TRANSLATED OVT OF LATINE into English, for more publique benefit.

Iob 34. 29.

When he giues quietnes? who can make trouble? when he hides his face, who can behold him?

Acts 24. 16.

And herein doe I exercise my selfe, to haue alwaies a Conscience voide of offence toward God, and toward men.

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TO THE READER.

I Gladly call to minde the time, when being yong, I heard, worthy Master PERKINS, so Preach in a great Assembly of Students, that he instructed them soundly in the Truth, stirred them up effectually to seeke after Godlinesse, made them fit for the kingdome of God; and by his owne example shewed them, what things they should chiefely intend, that they might promote true Religion, in the power of it, unto Gods glory, and others salvation:

And amongst other things which he Preached profitably, hee began at length to Teach, How with the tongue of the Learned one might speake a word in due season to him that is weary, out of *Esai.* 50. 4. by untying and explaining diligently, *CASES OF CONSCIENCE* (as they are called.) And *the* LORD *found him so doing like a faithfull Servant.* Yet left he many behinde him affected with that study; who by their godly Sermons (through Gods assistance) made it to runne, encrease, and be glorifyed throughout *England.*

My heart hath ever since been so set upon that Study, that I haue thought it worthy to be followed with all care, by all men. Since also (Gods good providence so disposing it) that I lived out of mine owne Countrey, I did obserue that in divers Churches, pure both for Doctrine and Order, this Practicall teaching was much wanting, and that this want was one of the chiefe causes of the great neglect, or carelessenesse in some

duties which neerely concerne Godlineſſe, and a Chriſtian life. My minde was ſet on, as it were by violence, to try at leaſt in private, whether I were able to prevaile with ſome young men that purpoſe the Miniſtry, more to apply their mindes to this kinde of handling of Divinity; whence no ſmall fruit was to bee hoped for. Being afterwards called to a publike charge of Teaching in the Vniverſitie, I eſteemed nothing better, or more excellent, then to goe before thoſe that were Students for the Miniſtrie, in this manner of teaching.

This part of Prophecie hath hitherto beene leſſe practiſed in the Schooles of the Prophets, becauſe our Captaines were neceſſarily inforced to fight alwaies in the front againſt the enemies to defend the Faith, and to purge the floore of the Church; So that they could not plant and water the Fields and Vineyards as they deſired; as it uſeth to fall out in time of hotte warres. They thought with themſelues in the meane while (as one of ſome note writes) *If we haue that ſingle and cleare eye of the Goſpel if in the houſe of our Heart the candle of pure Faith be ſet upon a Candleſticke, theſe ſmall matters might eaſily be diſcuſſed.* But experience hath taught at length, that through neglect of this huſbandry, a famine of Godlineſſe hath followed in many places, and out of that famine a grievous ſpirituall plague; inſomuch that the counſell of *Nehemiah* had need be practiſed; namely, that every man should labour in this worke with one hand, holding in the other a Speare or a Dart, whereby he may repell the violence of the enemies. The ſame Experience hath likewiſe taught, that theſe *ſmall* matters (if ſo be that ſo neceſſary things may bee ſo called) are deſpiſed with

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no leſſe madneſſe, then if one would ſuffer the fingers and toes of his hands and feete to bee cut off, as ſome ſmall things, without which he hoped to walke and uſe his hands well enough. All things therfore being rightly weighed, I haue taken in hand (God alſo liking it, as I am perſwaded) theſe inſtructions touching the power of Conſcience. Not that I hope that any perfect thing, in this kinde, can come from me: (for there are more kinds of things this way, then that certaine anſwers can be given (by me at leaſt) to every one) but that I might doe ſomething, whereby the unlearned, and ſuch as are deſtitute of better helpe, might ſomewhat be helped; and that the more learned might bee excited to ſet forth ſome more perfect and exact thing. Of which duty the godly, learned, graue ancient Preachers are properly the Debtors, whoſe dayly labour it is to deale with the Conſciences of men; who through their experience haue learned much better, what thoſe queſtions are, in which the Conſcience uſeth moſt to doubt, and out of what grounds they may be beſt unfolded; then can eaſily be vnderſtood by one that liues privately in an Academicall profeſſion. And indeede, if ſuch things were handled in the meetings of Preachers, according to the variety of Caſes that fall out; and the more remarkeable deciſions ſet downe in writing; the children of Iſrael should not neede to goe downe to the Philiſtims (that is, our Sutdents to Popish Authors) to sharpen every man his Share, his Mattocke, or his Axe, or his weeding Hooke, as it fell out in the extreame neceſſity of Gods people, 1 *Sam.* 13. 20.

Furthermore if ſuch as are addicted to the Miniſtry, were firſt inſtructed in theſe things, and were ſeriouſly

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ſcience doth alwaies ſuppoſe an aſſent that is firme and ſetled.

3 By the definition of Conſcience, it appeareth that Conſcience is not *a contemplatiue judgement*, whereby truth is ſimply diſcerned from falſehood: but a *practicall* judgement, by which, that which a man knoweth is particularly applyed to that which is either good or evill to him, to the end that it may be a rule within him to direct his will.

Whether Conſcience be a Facultie, Habit, or Act.

Seeing that this name of *judgement*, is ſometimes taken for a power and faculty, ſometimes for an habit, ſometimes for an act; this queſtion ariſeth, to which of all theſe *Conſcience* is properly.

4 The moſt graue Divine, *William Perkins*, who onely of our Countreymen hath ſet foorth a peculiar Treatiſe of *Conſcience*, doth place it among *Faculties*; and he doth ſo define it, as he putteth for the generall nature of it a part of the Underſtanding, that is to ſay, as he explaines himſelfe, *A naturall power or facultie*. He giues this reaſon of his opinion, namely, becauſe the act of Accuſing, Comforting, Terrifying, &c. cannot bee aſcribed to the Conſcience, if it ſelfe were an act. But this reaſon is weake: becauſe in the Scripture ſuch kindes of effects are attributed to the thoughts themſelues, which undoubtedly are acts. *Rom.* 2. 15. *Their thoughts Accuſing one another, or Excuſing.* The reaſon is, becauſe things done, are the effects not onely of the Mover, but alſo of the motiō it ſelfe. Beſides, Maſter *Perkins* maketh Conſcience, Vnderſtanding, Opinion, Knowledge, Faith, and Prudence, to be of one kind or ſort; but none would define theſe ſo, as that they ſhould be taken for diſtinct faculties of the ſoule.

5 Some of the Schoolemen will have Conſcience

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to be an habit: as *Scotus*, *Bonaventure*, *Durand*. Which though it might be granted of some part; or of the principles of Conscience: yet it cannot be granted simply of all that which is signified by the name of Conscience; for the onely office of an Habite, as it is an Habit, is, *Inclinare ad prompte agendum*, to make one doe a thing readily: but Conscience hath other operations, which belong properly to it, as to Accuse, Comfort, &c.

6 By *Judgement* therefore, in the definition of Conscience, (I understand most properly with the best Schoolemen) an act of practicall judgement, proceeding from the Vnderstanding by the power or meanes of a habit.

7 The acts of judgement are, either a simple apprehension, or a discourse. Whence it may be asked, to which of these belongs Conscience. *Iudicium. Noeticum. Dianoeticum. Quest.*

It belongs to judgement discoursing, because it cannot doe its act of Accusing, Excusing, Comforting, unlesse it be through the meanes of some third argument, whose force appeareth onely in a Syllogisme, by that which is deduced and concluded out of it. *Answ.*

8 The force and nature of Conscience therfore is contained in such a Syllogisme.

He that liues in sinne, shall dye:
I liue in sinne;
Therefore, *I shall dye.*

Or thus.

Whosoever beleeues in Christ, shall not dye but liue.
I beleeue in Christ:
Therefore, *I shall not dye but liue.*

9 Conscience in regard of the Proposition is called a *Light*, and a *Law*; in regard of the Assumption and

concluſion a *Witneſſe*; but in regard of the aſſumption it is moſt fitly termed an *Index*, or a *Booke*, and in regard of the concluſion, moſt properly a *Judge*.

10 That which doth dictate or giue the propoſition is called *Syntereſis*, by the Schoolemen *Syndereſis*. The aſſumption eſpecially and peculiarly is called *Syneidëſis*, the concluſion is the *Kriſis*, or Iudgement.

11 There be many other Syllogiſmes which belong to Conſcience, as either they doe prooue the propoſition of ſuch a principall Syllogiſme, or illuſtrate the concluſion it ſelfe: but in that Syllogiſme alone is contained the whole nature of Conſcience. The Propoſition treateth of the Law; the Aſſumption of the fact or ſtate, and the Concluſion of the relation ariſing from the fact or ſtate, in regard of that Law; The Concluſion either pronounceth one guilty, or giveth ſpirituall peace and ſecurity.

CHAP. II.

Of the Syntereſis, or ſtorehouſe of Principles.

THat *Syntereſis* out of which the propoſition of this ſyllogiſme or the Law of Conſcience is taken, is moſt properly a habit of the underſtanding, by which wee doe aſſent unto the principles of *morall actions*, that is, ſuch actions as are our duty, becauſe God hath willed, or commanded them; whence it hath the name in Greeke from conſerving; for through the goodneſſe of God, the knowledge of many things which wee ought to doe or ſhun, are ſtill conſerved in mans mind, even after his fall.

That expoſition of *Durand* who dreames that the Greeke word *Syntereſis* ſignifies a Coelection, is too harſh and abſurd.

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2 Becauſe this *Synteresis* is an habit, therefore many doe call Conſcience, an habit: but it is onely the principle of conſcience, neither doth it make up any part of conſcience, but only as conſcience is in its exercise.

3 This *Synteresis* is termed a *naturall habit* in reſpect of the light, whereby the underſtanding of man is fitted to giue aſſent unto Naturall principles; it is likewiſe called an *acquired habit*, in regard of the Species, or of the fuller underſtanding of that whereunto the underſtanding is naturally inabled, and can (as it were) underſtand preſently.

4 This *Synteresis* differs onely in reſpect or apprehenſion from the Law of Nature, or from that Law of God, which is naturally written in the hearts of al men; for the law is the obiect, and *Synteresis* is the obiect apprehended, or the apprehenſion of the obiect.

5 This *Synteresis* may for a time be hindred from acting, but cānot be utterly extinguished or loſt. Hence it is that no man is ſo deſperately wicked as to be void of all Conſcience.

6 To *Synteresis* being taken after a large ſenſe, ought to be referred, not onely generall concluſions touching right or Law, which are deduced by good conſequence out of naturall principles, but likewiſe all practicall truths, whereunto wee giue a firme aſſent, through the revelation wee haue by faith.

7 From hence ariſeth the diſtinction of Conſcience into that which is *Naturall*, and that which is *Inlightened*. *Naturall* Conſcience is that which acknowledgeth for law the principles of nature, and the concluſions ariſing from them. *Inlightened* is that which doth beſide thoſe, acknowledge whatſoever is preſcribed in the Scriptures. The Scripture ſometimes ſpeaketh of this

laſt: as *Rom.* 6. 3. and ſometimes of the other as 1 *Cor*: 6: 8.

8 From hence it appeareth that the perfect and only rule of Conſcience is the revealed will of God, whereby a mans duty is both showne and commanded. For *Syntereſis* in a more large ſenſe conſiſteth, partly of morall principles that are naturally in us, together with their concluſions; and partly, of thoſe which God beſides them hath injoyned. But the revealed will of God whereby man knowes his duty, containeth both theſe.

What it is that bindes the Conſcience.

9 Hence it is that the *Law* of God onely doth *bind* the Conſcience of man. By the *Law* of God wee underſtand that revealed will of God, whereof we haue made mention: *viz.* as it doth alſo containe thoſe things which are commanded in the Goſpell.

10 To *binde* (in this morall ſenſe) is to haue ſuch an authority, as the Conſcience ought to ſubmit it ſelfe unto: And it were a ſinne to doe any thing contrary to it.

11 Hence it is, that though men be bound in Conſcience by God to obſerve in due and iuſt circumſtances the lawes of men, yet the ſame lawes of men ſo far as they are mans lawes, doe not bind the Conſcience.

Why mens laws doe not bind the Conſcience.

12 The Conſcience is immediatly ſubject to God, and his will, and therefore it cannot ſubmit it ſelfe unto any creature without Idolatry.

13 God onely knowes the inward workings of the Conſcience; he therefore onely can preſcribe a law unto it, or bind it by one.

14 God onely can punish the Conſcience when it ſinneth; he therefore onely can forbid any thing to it.

15 Even a promiſe (which in it ſelfe is ſacred) though

though it be confirmed by an oath: as it is an act of man doth not properly bind the Conſcience, for the former reaſons; though men are bound in conſcience by God to a ſtrickt and faithfull keeping of them. For as it hath beene ſaid before of the lawes of men, it may alſo in ſome ſort be affirmed of all covenants and other conditions, which being made, a man is bound to keep out of Conſcience to God; as for example, the ſicke perſon is bound in Conſcience to obey the counſell of Phiſicians for his health: But the receipts preſcribed by Phiſicians, doe not binde the Conſcience. So againe, Parents and Children are bound to mutuall duties; he that hath received a benefit is bound to ſhew himſelfe thankefull, (and the like may be ſaid of many other things) yet none of theſe, either Parent, Benefactor, relation, or benefit, doe of themſelues binde the Conſcience, but the will of God in them.

Chap. III.

Of the Office of Conſcience.

THe office of Conſcience, (if we ſpeake with reſpect to the *Syntereſis* or *Lawes* of it,) is one in Neceſſary things; Another in things of middle and indifferent nature. In neceſſary things Conſcience hath two acts. 1. To binde, 2. To inforce to practiſe.

2 Conſcience bindeth according as it is informed of the will of God: for in it ſelfe it hath the power of a will of God, and ſo ſtands in the place of God himſelfe. *The acts of Conſcience about things neceſſarie.*

3 Gods will as it is underſtood, or may be underſtood, binds the Conſcience to aſſent; As it is acknowledged and received by Conſcience, it binds the whole

whole man to obey and doe it preſently.

4 Conſcience bindeth a man ſo ſtraitly that the command of no creature can free a man from it.

5 Hence man, as he maketh Conſcience of the will of God commanding him ſome duty, is in that regard called a *Debtor*, *Rom*: 1 14. a *ſervant*, *Rom* 6. 16. is ſaid to be *bound*, *Acts* 20. 22. *conſtrained*, 2. *Cor.* 5. 14. *to haue a neceſſity laid upon him.* 1 *Cor.* 9. 16. ſo that he cannot doe otherwiſe. *Acts* 4. 20.

6 Conſcience inforceth to obedience by vertue of this its act of Binding. For that is to the will an impulſiue cauſe to make it carry it ſelfe conſcientiouſly.

7 This inforcement is ſignified in the fore-named places and phraſes: the ſtrength and power thereof is declared, *Ier.* 20. 9. Wherefore I thought from henceforth not to ſpeake of him, nor to preach any more in his name, but the word of the Lord, was a very *Burning fire in my heart*, and in my bones: *Amos.* 3. 8. The Lion hath roared, who will not be *afraid*? the Lord hath ſpoken who *can* but *Prophecy*? *Acts.* 17. 16. his ſpirit was *ſtirred* in him.

8 If there be a conſtant diſpoſition of will in a man conſenting to this inſtigation of Conſcience, they doe together make up a Conſcience morally good.

The acts of Conſcience about indifferent things.

9 In Indifferent things the Actions and Duties of Conſcience are likewiſe two. 1. To diſcerne. 2. To Direct.

The diſcerning of Conſcience.

10 To Diſcerne is to ſhew and declare the differences of things what is neceſſarie, what is free, what is lawfull, and what is unlawfull.

The direction of Conſcience.

11 To Direct is with regard had to circumſtances, to order lawfull actions unto a good end.

12 The ends which are alwayes to be aimed at, even

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in indifferent things also, are the Glory of God, the Edifying of our Neighbour, and the Helpe of our necessarie Actions.

13 The power of this direction is so great, that it makes an action to be good, which in its owne nature is but indifferent; as on the other side, not onely an evill direction, but the want of a good direction, makes the same action to be bad.

Chap. IV.

Of an erroneous Conscience.

TOuching this doctrine, of the first acts and offices of Conscience, divers questions are moved, which being of great weight and moment, for the directing of our Actions aright throughout our whole life, ought of necessitie to bee heere expedited, though briefly.

Quest. The first question is, Whether an erroneous Conscience doth bind?

Answ. To unfold this question rightly, these five things are briefely to be opened: 1. What an erroneous Conscience is. 2. About what things it is conversant. 3. Whence the errour of Conscience commeth. 4. The generall differences of these errors. 5. The severall waies of binding.

Error privative and positive.

1 An erroneous Conscience is either opposed *privatiuely* to a good Conscience, so it comprehendeth every Conscience that judgeth not rightly when it ought, even the doubtfull and scrupulous Conscience also: or *positiuely*, so it signifieth onely that Conscience, that judgeth otherwise then the thing is. This kinde of erroneous Conscience, is distinguished from

a doubting and ſcrupulous Conſcience, by the firme aſſent it giveth, though it erreth in giving it. In this queſtion we ſpeake of a Conſcience poſitiuely erring.

2 There are ſome principles ſo cleare, and written in the hearts of all men, that they cannot erre to obey and practiſe them: ſuch as this is, *That God ought to be loved; Perjurie ought to be eſchewed:* no mans Conſcience can erre in ſuch like things as theſe, or doe them againſt Conſcience. A man cannot loue God againſt his Conſcience, &c. Conſcience therefore doth erre properly about concluſions that are gathered from ſuch principles.

The cauſe of the error of Conſcience.

3 The error of Conſcience comes, either becauſe that the particular concluſions are not rightly drawne out of the generall principles: Or becauſe thoſe things which God in the Scripture hath commanded us to beleeue, are not ſufficiently underſtood: Or finally, becauſe the aſſent of Faith is not given to thoſe things which ought to be beleeved, though they bee underſtood. The cauſe of this (beſides Gods ſecret judgements) is either the not conſidering of thoſe things which ought to be conſidered, or ſome evill diſpoſition, which either keepes the minde from due inquirie, or averts it from judging rightly.

Error Facti et Iuris.

4 The error of Conſcience is either about the *Act*, or the *rule* of it. The error which is about the *rule*, is either after the action done, or before it. The error about the rule before the actionbe done, conſiſts, Either in that it judgeth that to be lawfull, which is unlawfull; Or in that it judgeth that to be unlawfull, which is lawfull; Or in that it judgeth that to bee bounden duety, which either is unlawfull, or but lawfull.

Obligare & Ligare.

5 To binde to a thing, and to binde, are diſtinguiſhed

ſhed by ſome; Conſcience is ſaid to bind to a thing (*Obligare*) when its not onely a ſinne to doe any thing againſt it, but alſo not to doe according to it. Conſcience is ſaid to bind (*Ligare*) when one cannot lawfully doe a thing, whilſt he maketh ſuch a Conſcience of it. One ſhall ſinne in doing againſt it, and ſinne though he doe according to it. The ſenſe and meaning of this diſtinction is to be approved; as for the termes of it, let the Authors thereof anſwer.

To binde to a thing, (*Obligare*) is by ſome in regard of the object, or thing bound to, diſtinguiſhed thus. One is either bound to doe according to Conſcience erring, or to lay aſide that Conſcience. But this diſtinction is not exact, becauſe Conſcience bindeth not, but ſo farre as it doth dictate, or declare a thing: now no Conſcience while it erreth doth declare, that the error thereof is to be left, Or that it ſelfe is not to be regarded, becauſe it is erroneous.

Others put a difference betweene that Obligation, whereby one is tied to doe what Conſcience commandeth, and that wherby one is tied not to do the contrary. But neither is this diſtinction alwaies good. For if a mans Conſcience told him he might lie to ſaue his life, he muſt either lye, or of neceſſitie goe againſt his Conſcience.

6 Out of theſe grounds the queſtion may bee thus anſwered: Firſt, conſcience, though erroneous, bindes alwaies ſo, that hee that doth againſt it, ſinneth. The reaſon is, becauſe he that doth againſt conſcience, doth againſt Gods will: though not materially, and truely; yet formally, and by interpretation: becauſe what the conſcience doth declare, it declareth as Gods will. As for example.

The Conſcience erring bindes.

He that uſeth a private man contumeliouſly, taking him for the King, & not to be a private man, he is interpreted and judged to haue done it to the King himſelf; ſo likewiſe, he that contemneth Conſcience, contemneth God himſelfe; becauſe that which Conſcience doth dictate, is ſuppoſed to be the will of God. Hence it is that he alwaies ſinneth who doth any thing againſt Conſcience: but if the conſcience doth not erre, but the thing is as erroneous conſcience ſuppoſeth, then he ſinneth doubly. Firſt, in doing that which is ill in it ſelfe, and ſecondly, in doing it after an evill manner: evill it is in its owne nature, and evill becauſe of the deſpiſing of conſcience: but if the conſcience doth erre, that which it doth is not evill, but it doth it after an evill manner; ſo that the evill is onely this, namely, the contempt of Conſcience.

Why he alwayes ſinnes who goes againſt his Conſcience?

7 The error of conſcience which is about an action (that is, the error which is about the object or matter, about which an action ought to be exerciſed) is either *unvoluntary and blameleſſe*, or *voluntary and worthy of blame*. If it be *unvoluntary and blameleſſe*, then conſcience binds to do a thing as much, as if it did not erre. For example, If a man ſhould verily beleeue ſome thing to be his owne, which is an other mans, he may, and ought in conſcience to make uſe of it as his owne. If one doe verily beleeue hee is his Prince, that is in truth a Tyrant; or that he is a lawfull Magiſtrate, who indeed uſurpes the title; he is bound to yeeld due obedience unto him. We haue an example hereof in *Iaacob* that went in to *Leah* that was none of his wife, whom he verily thought was his wife *Rachel*.

Error of Conſcience is ſomtimes blameleſſe: ſomtimes worthy of blame.

8 If the error be *voluntary*, then it is to be judged of, as an error is which is of the *law* or *rule*.

9 conſci-

9 Conſcience erring touching the Lawe *after the fact*, (in beleeving that which it hath done well, to be ſinne; or contrariwiſe;) hath no power to binde in regard of that action which is paſt: becauſe *binding* and *obliging* haue ever a regard to future actions: and a morall action (as the will it ſelfe) is alwaies guided and informed by a foregoing apprehenſion, and not by that which followes after. Hence no action is made better or worſe, for that conſcience which is after it. Yet doth this conſcience ſo farre binde (through occaſion of that which is done) that one cannot lawfully goe on to doe the like againe, ſo long as he hath ſuch a conſcience: *viz. That hee hath ſinned* (though he hath not) *in doing ſo before.*

10 Conſcience through error, judging that to bee *lawfull* which is *unlawfull*; as that it is lawfull for one to lie, to ſaue his owne, or his neighbours life; *bindes* indeed, but doth not binde *to doe ſo. It bindes*; becauſe he that hath ſuch a conſcience, can neither lie, nor abſtaine from lying, without ſinne. Hee cannot lie, becauſe this is ſimply unlawfull. Hee cannot abſtaine from lying, with ſuch a conſcience, becauſe ſuch manner of forbearance is forbidden by God, though forbearing it ſelfe bee commanded: for God requires not only that we doe good, and abſtaine from doing evill; but likewiſe that wee performe both theſe with a good conſcience, and not with a bad one. Such a conſcience doth not *binde to doe* what it ſaith. Firſt, becauſe their is no obligation to unlawful things. Secondly, becauſe Conſcience bindeth not to doe, but by vertue of ſome command of God; but ſuch a conſcience is not grounded upon any command: for the Law of God can neither incline nor bind any man to

sinne. Thirdly, because this error is alwaies a sinne, but a sinne doth not bind to practise it. Fourthly, because such a Conscience hath never so sure a ground, as that there needeth not further examination and inquiry into things. Fiftly, because man is bound to lay downe such a conscience; for although that be not exactly enough spoken which some doe affirme, namely, *That such a Conscience bindeth a man to lay downe it selfe*; yet it is most certaine, that a man is tied to lay downe such an erronous Conscience, for it is a part of that old man, whom we are commanded to put off, *Ephes.* 4.22.

11 Conscience iudging that which is lawfull to be unlawfull, bindeth to abstaine from the practise and use of it. *Rom.* 14. 23. The reason is, because one may abstaine from lawfull things without sinne.

12 conscience iudging that to be bounden duty which is unlawfull, binds, but not to the practise of it, for the reasons set downe in the ninth Thesis.

13 conscience Iudging that to be bounden duty which is onely lawfull, bindeth to the practise of it; as for example, If any mans conscience tell him that it is necessary to uncover his hands alwaies when he prayes publiquely; He must pray so, because lawfull things may be observed constantly without sinne.

Of the perplexity of an erroneous Conscience.

Object. If an erroneous conscience doth so binde that we may neither follow, nor not follow it without sinne, then there lies a kind of necessity of sinning on those that do thus erre, which cannot stand with the equity of Gods Law.

Answ. This necessity of sinning when one is entangled by his owne erroneous conscience, is not the same both wayes: *viz.* whether one do, or do not, accor-

ding

ding to conscience; for if one do according to his erring conscience, the sin is in the action done; If he doe what is not according to it, the sin is in the manner of doing.

2 It is not an absolute necessity, but upon supposition; namely, if he keepe still such a conscience, which he both may, and ought to lay downe.

3 This necessity doth not flow from the nature of Gods law, but is contracted and continued through mans sin, for no man is thus intangled without his owne fault.

Quest. Whether is it a greater sinne to doe against such an erroneous conscience, or to doe according to it. Whether it be a greater sinne to doe with, or against an erroneous Conscience.

Answ. We ought to iudge of the greatnesse of sin according to the quality of the thing which is to be done or omitted, as it is in its owne nature, and as it is apprehended by us. If any man through errour of conscience should hold it to be an unlawfull thing to goe to the Church, and serue God there (which otherwise he is tyed to doe) becausse he knowes the Preacher to be a lewd and naughty man, and thinkes that he shall be partaker with him in his wickednesse; his sinne is greater in staying away, then if he were present there: becausse it is a greater sinne, to neglect Gods service, then to communicate with an others personall wickednesse in that service. But if he should thinke it unlawfull to be present at holy duties for Idolatry, which he iudgeth will be committed there, he should sinne more hainously if he should be present there: becausse the sinne of Idolatry, is greater then a neglect of true worship. In the first instance; he sins more that followes his conscience, then he that doth against it; but in this, his sinne is greater that doth contrary to it:

it: No certaine and generall rule therefore can bee ſet downe in this matter.

Chap. V.

Of a ſurmiſing and doubting Conſcience.

Opinante. What opinion is?

Queſt. 1. WHether a man may content himſelfe with a doubting Conſcience?

Anſw. For the unfolding of this queſtion, it is to be noted, that *Opinion* ſometimes ſignifies a certaine and ſetled judgement without all doubting. A certaine judgement nor ariſing from Senſe, Knowledge, or true Faith, but Reaſon. Sometimes it is taken more ſtrictly; For that judgement whereby indeede we aſſent to the truth of a thing, but not without ſuſpition, feare, or doubting of its being otherwiſe.

Upon this diſtinction, I anſwer: Firſt, in ſuch things as are neceſſarie to ſalvation, and Gods worship, no opinion can be ſufficient, though it haue never ſo great certainety of reaſon; becauſe Faith is required to theſe, and Faith takes onely the infallible word of God.

2 In ſuch things which are more remote from their principles, diligent care is to be had, that we alſo get a certaine perſwaſion, or beliefe of them, out of the Scriptures; but if that cannot be obtained, it is lawfull in our actions to follow ſome ſuch *opinion*, as is certaine and tried by the rule of Scripture.

3 Uſing alſo all diligence to bee certaine (though we be not) it is lawfull in many things to follow that opinion, which is moſt probable.

4 It is never lawfull to doe againſt our owne opinion, whether it be certaine, or probable, for reſpect to other mens authority.

5 No

5 No man can at the ſame time haue two *contrary probable opinions*, concerning the ſame thing; ſo as he may lawfully leaue the one, and follow the other.

Queſt. 2 What ſhall one doe when his Conſcience is doubtfull?

Anſw. For the declaration of this queſtion, wee muſt obſerue: Firſt, Conſcience is ſaid to be doubtful in a large ſenſe, as when the aſſent even of Faith, or Opinion *prevaileth*; yet there is ſome doubting joyned. But ſtrictly, and properly, that Conſcience is named *doubting*, which yeeldeth to neither part of the queſtion in hand, but ſtickes and ſtaggers betweene aſſent and diſſent, not knowing which to doe.

Touching the firſt ſort of *doubting*, it hath partly beene ſpoken in the former queſtion, and ſhall partly be ſpoken of in the queſtion following. Heere wee treat of that Conſcience, which in a proper and ſtrict ſenſe, is called *doubting*.

Secondly, *doubting* is either *Speculatiue*, or *Practicall*. *Speculatiue* is that, which is *not immediately* converſant about a practiſe or action: as when one doubteth, whether this or that thing be his or not. *Practicall*, is that, which *immediately* is converſant about ſome particular action.

A ſpeculatiue doubt, and a practicall doubt.

Anſw. Theſe things being laid downe, it is anſwered;

Firſt, in all thoſe *doubts* which doe any way belong to our practiſe, diligent enquiry is to be made, that we may clearely perceiue the truth and not *doubt*; becauſe while the minde remaines in *doubt*, the action muſt of neceſſity want that perfection which it would haue, if it were done with Knowledge, and certainty of judge-

ment. For the more certaine our knowledge is, touching those things which we doe, the more *confident* we are in doing, and more *ioyfull* when wee haue done them.

2 Oft times it is lawful to do a thing, though a *speculatiue doubt* remaine, because he that doth so, doth not necessarily doe either against a *doubting* Conscience, nor without a *perswaded* Conscience; for notwithstanding that *speculatiue doubt*, he may assuredly conclude with himselfe; that, that which hee doth, ought to be done. As for example, A man possesseth a peice of ground lawfully, and begins to doubt whether it be his owne or not; yet if he know not, that it belongs to any other body, he may lawfully keepe the same still, because other things being considered, possession is a better ground to keepe it, then doubting is to leaue it.

3 It is not lawfull to doe any thing against a *Practicall* doubt; that is, a doubt whether the thing to bee done be lawfull: The reason is, 1. Because a man cannot doe it of faith, *Rom.* 14. 23. 2 Because, he that doth so, doth not sufficiently abhorre sinne: for willingly and wittingly he exposeth himselfe to the danger of sinning. 3. Because he is not fully enough addicted to Gods will; for as he that doth that willingly, whereof he doubts, whether it bee acceptable to his friend or no, doth against the law of friendship: so he that doth that, whereof he doubts, whether it be acceptable to God or not; doth against the law of loue to God. 4. In things doubtfull, the safest way is to be chosen; but that is the safest part, which if we follow, it is certaine we shall not sinne. As for example, A man doubteth whether *Vsury* be lawfull or nor? the safest way is to abstaine; for herein is no danger of sinning.

Some

Some of the Philosophers had some knowledge of the equity of this rule, whose Iudgement thereof *Tully* relates, and approoues : Office : Lib. 1. *Those giue good counsell* (sayeth he) *who forbide to doe any thing whereof one doubts, whether it be iust or iniust: the equity thereof is apparant in it selfe, because Doubting imports, thought, or feare of being hurt.*

Chap VI.

Of a Scrupulous Conscience.

Quest. What is to bee done when the conscience is scrupulous?

Answ. For the understanding of this question, wee must consider;

1 That a *Scruple* is a feare of the minde concerning its practise, which vexeth the conscience, as a little stone that cannot bee discerned in a mans shooe, paineth his foote.

2 Every *feare* is not properly a *Scruple*, but that which ariseth from *slight*, or *no* arguments.

3 One is *scrupulous* either in *examining* what hee *hath* done, or in *ordering* what he is *to* doe.

4 *Scruples* doe arise, (God so ordaining) to the end he may either punish, or try men: sometimes out of the suggestion of the Devill, somtimes from want of knowledge, sometimes from Melancholy, or some such like constitution of body; sometimes from the society of scrupulous men.

5 A *Scrupulous* conscience differs from a *Doubtfull* one, in this, that a *Doubtfull* conscience doth assent to neither part of the question; but the *scrupulous* conscience doth assent to one, but is sollicited to the other part, by a kinde of feare.

Theſe things being ſet downe, it is anſwered to the queſtion. 1. (God being inſtantly called unto for grace,) one muſt labour dilligently to *remooue* theſe ſcruples, which reaſon can take away by due triall of the grounds of them. For then is the conſcience moſt quiet, when it hath moſt certaine knowledge. 2 It helpeth much (if it may be conveniently) that the thinking upon thoſe things be shunned, from which ſcruples may riſe; for the fancy being once ſtirred, many thoughts ariſe, which cannot be ſuppreſſed againe, without greate difficulty. As we ſee in Tyles, that are linked together in order, if one happen to fall downe, the reſt will follow: and from hence are ſcruples multiplied in timorous conſciences.

3 Many ſcruples when they cannot well be taken away by ſome *contrary reaſon*, ought to be laid downe as it were by *violence*, refuſing to thinke or conſider of them. For ſo long as ſcruples are not actually applyed, they are not troubleſome: And ſome be ſo troubleſome that the weaker and more unskilfull ſort, can by no other meanes be ridd of them. The bending of the mind attentiuely to remooue a ſcruple by *reaſon*, doth often either *ingender* or *encreaſe* a ſcruple: as for example, All people know that the name of God ought to be called upon dayly: yet one may bee ſo vexed with impious thoughts, that this ſcruple may ariſe in a man, whether he ought to pray or not? Here it is not alwayes a ſafe way to examine theſe thoughts, nor yet to diſpute about this queſtion long, but to throw away this feare, as it were with violence, and to fall upon the duty of prayer ſo well as one can. 4 If they cannot be ſo remooved, but that they doe ſtill moleſt, it is lawfull, and the beſt courſe, to do a thing

againſt

against such scruples. As for example, If there be any man that is so molested through the consideration of his unworthinesse, that he dare scarce be so bold as to come to the Lords Table, though he finde in himselfe true Faith and Repentance; he may and ought notwithstanding this scruple come to the Lords Supper. Neither is this to doe against Conscience, but according to Conscience. For a scruple is a rash feare and without any ground, and so cannot binde to doe according to it; yea through custome of doing against such like scruples, Conscience it selfe is made more strong and setled.

Chap. VII.

Of the attention of Conscience to its Facts.

Hitherto we have spoken of that *Syntereſis*, or Proposition, whence Conscience telleth what is *Law*. Now followes the second part of the judgement, whereby a mans conscience *beares witnesse* of his fact according to that *Law*. By reason of this act Conscience is named a *witnesse*, and in the common Proverbe, *a thousand witnesses*: It is likewise called a *Booke, Revel.* 20. 12. because it is left written in mans minde, at it were in a register, what he hath done, and with what intent, and at length is read and spoken of by Conscience.

The Assumption of that practicall Syllogisme wherein Conscience consists, is nothing else, but the *recognizing*, or considering of our action, or estate, as it hath respect to that *Law* which Conscience giveth. For the better understanding of the nature hereof, some things must bee made cleare concerning the action which is *recognized*; and some things concerning the

recognizing it selfe.

The *action* is either *agreeable* to that which Conscience teacheth, or is *contrary* to it.

The *dictate of Conscience*, whereunto an action is to be conformed, doth sometime *goe before* and *accompany* the action, and sometimes *follow it*. Against the dictate of Conscience that *goeth before*, or *accompanieth* the action, we haue an example in those, of whom the Apostle speakes, *Rom.* 1.32. *Who knowing the Iudgement of God, that they which commit such things are worthy of death, not onely doe the same, but haue pleasure in them that doe them.* Wee haue an example of an action committed against the judgement of Conscience, *following* the fact, in those Iewes which put Christ to death through ignorance, *Acts* 3.17. 1 *Cor.* 2.8. yet being afterwards better taught, they judged far otherwaies of their fact, then when they did commit it, *Acts* 3.37.

How a man sins against his Conscience.

Quest. From hence ariseth a hard question, how a man can do any thing against the *dictate* of Conscience which *goeth before*, or *accompanieth his action*? the Question ariseth thus.

The *Will*, as it seemes to many, cannot will or nill any thing, unlesse *Reason* haue first *iudged* it to bee willed or nilled; neither can it *choose* but *follow* the *last practicall* judgement, and doe that which *Reason* doth dictate to be done: and by consequent, the *Will* cannot moue against the determination of *Conscience*.

Answ. For the unfolding of this matter, these conclusions are to be laid downe. It is so cleare that no man can question it,

1. That many both may doe, and doe against Conscience, as it is an *habite*, or * *Summary* of Principles:

* *Synteresis*

and

and in so doing, they doe in some sense, goe against Conscience.

2. Against Conscience as it is an *act*, all those doe, who do any thing against that Iudgement which they had *actually*, and yet haue *virtually* or in the principle, though actually they judge not as they haue done formerly.

3. The *Will* cannot *will*, *desire*, *choose*, or *follow* after any thing, without a *speculatiue* apprehension of it, because the object of the will is *knowne* Good. No man was ever knowne to desire what hee no waies knew.

4. A *bare* and *simple apprehension* of the object, without any *practicall judgement*, that forthwith it must be prosequuted, or avoided, may be sufficient to draw forth the *Act* of the *Will*. This appeareth sufficiently in Mad men, Infants, and in every undeliberate motion of the *Will*. The reason of this is, because a Good, apprehended or knowne, hath all those Conditions, which are required to the Object of the *Will*. The *Will* is as able about its Object, as the *sensitiue appetite* is about its: But *Sense* is stirred up at the apprehension of its object, as the Eye at sight of Colours, the Eare at Sounds, &c.

5 The *Will* can at pleasure *suspend* its act about that which is *apprehended* and *judged* to be good, without any *foregoing act of judgement*, that it should doe so; for if to *suspend* an act, and to leaue of acting, an *act of judgement*, bee necessarily required; then to suspend that judgement, another judgement is requisite; and to suspend that, another; and so *in infinitum*.

6 The *Will* can turn away the understanding frō the *consideration* of any object, which at present it apprehendeth

hendeth and judgeth to be good, to the consideration that it hath formerly apprehended and judged to be so. By reason of this commanding power, the *Will* is the first cause of unadvisednesse, and blame-worthy error in the Understanding. When the *Will* doth first begin, to draw away the understanding from that, which it hath judged to be good, it doth it, by its owne inclination without any judgement that it should doe so; otherwise these two judgements should bee together; namely, this ought to be followed, and this ought not, which were absurd.

7 The *Will* can moue it selfe, towards an object that is apprehended and iudged good for profit or pleasure in some respect, though reason iudge that it is not lawfull but sinfull. The reason is: 1. Because whatsoever good the understanding propoundeth to the will, in this life, it propoundeth it with a kind of indifferency of Iudgement, as not having any necessary connexion, with the universall good. Upon which the will is naturally set and determined. Hence it is that *freedome* or *liberty* in an action, is said to bee *radically* in the iudgement and reason. 2 Though the will bee determined by the understanding in regard of the *specification* or kinde of thing to be willed, because it willeth nothing but that which the understanding hath first apprehended; yet in regard of *exercise* or act of willing, it mooveth both it selfe, and the understanding with the rest of the faculties. And hence it is that *liberty* is in the will *formally*, which should not be true, if it were necessarily determined by the understanding. 3 If the iudgement being right, the will could not but will aright; then before the first sinne of Angels and men, (which was

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in the *Will*) there must necessarily bee an error in the Vnderstanding: and if so, then the punishment of sinne should be before the first sinne; for all Practicall error in the Vnderstanding, is either sinne, or the punishment of it. 4. If the *Will* doe necessarily follow the judgement of the understanding; then there should (in proper speaking) be no sinne of *malice*, distinct from those sinnes, which are committed through ignorance, or passion. But it is manifest, that this kind of sinne is found in Devils, & likewise in some men. 5. If the *Will* doe necessarily follow the *Vnderstanding*, then in Regeneration the *will* it selfe neede not bee internally renewed by grace: for the inlightening of the Vnderstanding would be sufficient. But this is repugnant to Faith and godlinesse.

8 Though the *Will* doth not alwaies follow the *Judgement*, yet doth it ever follow that command whereto it is subject; and that agreeth oftentimes with *Iudgement*. But this command though as touching the *direction*, it doth belong to the *understanding*; yet as touching the *power* and *efficacy*, it belongeth to the *Will*. From hence we speake truely, and by the consent of all Nations, say, *I will Will*. *Volo velle.*

Chap. VIII.

Of Conscience examining and reviewing actions.

WE are to treat next of that *reviewing*, which is conversant about our actions and state.

1 I call this a *Reviewing*, rather then a *knowledge*, First, because a bare and naked *knowledge* is not sufficient for this act of Conscience, but things must bee weighed over and over. Secondly, because there is a

knowledge which goeth *before*, and accompanieth the action, but this *Reviewing followeth* it.

2 This *Reviewing* is a reflect act of the *Vnderſtanding*, whereby a man underſtandeth, and with iudgement, weigheth his owne actions with their circumſtances. It is commonly called, *Cõſideration, or meditatiõ on our wayes*. It is called in the Scripture, *A reſpect* or *beholding* by the mind, *Pſal.* 119.15. *Conſidering*, *Pſal.* 50.22. *Thinking, or thinking againe*, *Pſal.* 119.59. *Laying of the heart*. *Hag.* 1.5. a *Saying in the heart*, *Ierem.* 5.24. *Saying to the heart*, *Hoſ.* 7.2. *Returning to the heart*, 1 *Kings* 6.47. a *Laying to heart*, *Jer.* 12.11. *Mal.* 2.2. and laſtly, a *Proving* or *examining of our ſelues*, 2 *Cor.* 13.5.

3 The *cauſe* of the *Reviewing* of our actions ought to be, Firſt, a care to pleaſe God in all things. Secondly, a feare of ſinning: For if we *review* our actions upon other grounds, it is not an act of *Conſcience*: becauſe it reſpecteth not the *judgement* of God; which without doubt, it is neceſſary an act of Conſcience should doe.

4 The *manner* of this *Reviewing* doth conſiſt in theſe two things: Firſt, that wee conſider our owne actions, not *materially* onely, but *formally* alſo, that is, that we conſider not onely, what we haue done, as it is an *action*, but likewiſe what, and after what manner it is done, as it is *good* or *evill*. As for example, It is not an Act of Conſcience, for a man to thinke, whether he hath overcome his adverſary, or not; but whether in ſo doing, he hath committed murther or not? whether it be juſt, or unjuſt, that he hath done? 2. The *actions* and the *rule* muſt be compared together. For as he that ſpeaketh the truth, knoweth not that he ſpeaketh

Natura. In ordine Morum.

keth truth; unlesse he compares his speech with the thing it selfe: So hee that doth well or ill, cannot know the same, unlesse he compare the fact with its proper rule. The rule of this triall or judgement, must not be our *natural reason*, the *custome of others*, or the like; but the *Law*, or *revealed* will of God; For otherwise Gods judgement is not respected (to which Conscience looketh) but mens.

5 The *time* which is to be allotted to this *Reviewing*; In regard of evill deedes, is in Scripture noted, sometimes to be before some *threatning* of God, 2 *Sa.* 24.13. sometimes after a *threatning*, but before the *Iudgement* be executed. *Mal.* 2. 2. and sometime after that God hath *inflicted* his *Iudgements*, *Hag.* 1. 5. but the sooner we goe in hand with it, the more acceptable it is unto God, and more profitable it is unto us. Hence it is, that this *Meditation* of what we doe *dayly*, is reckoned amongst the dayly exercises of the godly, *Iob* 1. 5.

6 Through want of this *Reviewing*, comes 1. *Impenitencie* in the greatest sinnes, *Isai* 44.18. *Eccles.* 4.8. *Presumption* in greatest misery, *Reu.* 3.17. and so great a *Stupiditie*, that those which know many other things, are altogether ignorant of themselues, and what they doe. Hence it is, that some after they haue sworne rashly, and are admonished of their sinne, almost with the same breath affirme with an oath, that they did not sweare.

7 The peculiar effects of this *Reviewing* of our waies, are 1. in regard of God, *A right judgement* of our waies. *Ezek.* 19.25. and *thankefulnesse*. 2. In respect of our selues, *Humility*: and 3. In respect of others, *Equity* and *Gentlenesse*, *Tit.* 3.3. 4.

Chap. IX.

Of the application of the Law by Conſcience to the perſon, upon the Reviewing of the Action.

1 THe third act of Conſcience followeth, whereby the concluſion is gathered from the premiſes. This concluſion is an act of Conſcience, whereby a man applyeth unto himſelfe the Law of God, which concerneth either his Action or Condition.

2 This concluſion therefore dependeth partly on that generall Law, which is pronounced by the *Synteresis*, in the *major* Propoſition; and partly, on that *Reviewing* of the action or condition which is contained in the *minor* Propoſition. So that it gathereth together the ſtrength of the former acts of Conſcience, and maketh the *Judgement* thereof perfect.

3 Like as therefore Conſcience is a *Law* in the *major* Propoſition, *Rom.* 2. 14. and in the *minor* a *Witnes*, *Rom.* 2. 15. So in this concluſion, Conſcience is moſt properly a *Iudge*, 1 *Ioh.* 3. 20. For as in the Propoſition Gods *Law* is declared, and in the Aſſumption, the fact or condition of man is examined, according to that Law: So in the concluſion, the ſentence concerning man is pronounced according to his *fact*, or *condition*, by vertue of the *Law* that hath beene declared.

4 It is well defined therefore by *Application*, becauſe in ſuch a concluſion, Gods Commandement and mans fact are mutually joyned together, and as it were linked with man, whilſt both paſſe ſentence on him.

The ſlowneſſe of Conſcience in the making of the Application.

5 This *Application*, though in its owne nature it follow the former acts of Conſcience, like as the concluſion

cluſion of a ſyllogiſme is ſayd to follow neceſſarily from the premiſſes yet through mans fault it falleth out often, That Conſcience doth not doe it for a time. Both propoſitions are granted, yet the cõcluſion is not made: as for example; A man may in generall know and grant that every man that worshippeth not God, is curſed: and may alſo be conſcious to himſelfe, that he is no true worshipper of God: and yet not Iudge himſelfe accurſed. One may alſo underſtand ſufficiently, that God is ready to pardon him who repenteth of his ſins; He may likewiſe haue witnes in himſelfe of his owne repentance: yet cannot preſently apply to himſelfe pardon, and the mercy of God.

6 This Staying, or Hindring, the Concluſion is more uſuall in paſſing Iudgement upon evill actions, but happeneth ſometimes alſo in ſuch, as are good.

7 Wee haue an example of the firſt ſort in thoſe *Iewes* of whom the Apoſtle ſpeaketh. *Rom.* 2. 18. 20. 21. And in *David* himſelfe. 2. *Sam.* 12. 5. 6. who knew well enough, what his moſt evill fact deſerved by law, and likewiſe could not be ignorant of that which he had committed: but halted in the application of the concluſion.

8 An example of the latter kind, wee haue in all thoſe Believers who repent truly, yet for a long time cannot apply Gods mercy to themſelues. The cauſes why Sinners doe it not, are; 1 Becauſe they doe not conſider ſeriouſly enough, Gods law, and their owne facts; for the concluſion proceedeth from the *power* & *efficacy* of the *premiſſes*. 2. Becauſe they haue flat contrary concluſions in their Iudgements to the Law of God. *Deut.* 29. 19. 3. Becauſe they are afraid of, and avoid theſe concluſions of Conſcience, as moſt oppo-

ſite to themſelues and their purpoſes, *Ioh* 3.20. 4. Becauſe they are careleſſe and forgetfull of ſuch things, *Iam.* 1.23.25. From ſuch like cauſes wicked men uſe to gather falſe concluſions, and deceiue themſelues, *Iam.* 1.22.

9 The cauſes why *beleevers*, and *godly* men, oft-times doe not conclude for their owne conſolation, are 1. Some prevailing temptation. 2. The remnants of unbeliefe, which remaine even in thoſe that are regenerate. 3. The greatneſſe of that mercy which they ought to apply unto themſelues. And 4. the Conſcience of their owne unworthineſſe, eſpecially after they haue committed ſome grievous ſinne.

10 Becauſe of this flowneſſe in men to conclude, and apply, there is a neceſſity laid on all Miniſters, not onely to declare Gods will generally; but likewiſe ſo farre as they are able, to helpe, and further, both publikely and in private, the application of it, ſo farre as mens condition and conſciences require.

Chap. X.

Of the effects of this Application, in the Conſcience it ſelfe.

1 From the *concluſion* of Conſcience, ſome effects follow, according as the judgement *thereof* is.

2 Theſe *effects* are either *Acts* of Conſcience, which are virtually contained in the concluſion, or *Affections* and *Acts* of the *Will*, which ariſe from thoſe acts of Conſcience.

3 Amongſt the acts of Conſcience, ſome there be that *reſpect* that which is *well done*: ſome reſpect *ſin*.

4 Thoſe that reſpect what is *well done*, are *Excuſing*,

sing, *Absolving*, and *Aprooving*, *Rom.* 2. 15.

5 *Excusing* is an act of Conscience, whereby a man is freed from the guilt of sinne in what he hath done: For *Excusing* heere is not taken in that stricter sense, whereby it signifieth a *lessening* or *extenuating* of the fault, but in that sense which importeth, a perfect taking away of the fault, and guilt. An Excusing Conscience.

6 *Absolution* is an act of Conscience, whereby it pronounceth a man need not feare punishment for what he hath done. Absolution of Conscience.

7 These two acts are tyed so closely and fast together with a bond that cannot be loosed, that they differ onely in our *apprehension* not *really*. For *Excusing* doth most properly respect guilt, and *Absolution* the punishment; but neither is the guilt taken away so long as the punishment remaineth; neither doth the guilt remaine, the punishment being once taken away.

8 *Approving* is an act of Conscience, pronouncing that a man in his action hath pleased God. Approbation of Conscience.

9 *Absolution* and approbation differ from *Excusing* in this, that in *Excusing*, Conscience doth the part of the *Law*, and hath respect unto God, as he is a *Iudge*, before whose judgement seat it excuseth a man as a *witnesse*; but in *Absolving* and *Approving*, Conscience properly doth *Gods* part, and hath respect unto man, whom like a *Iudge* it absolveth, and approveth.

10 The acts of Conscience, which respect *sinne*, are *Accusation*, and *Condemnation*.

11 *Accusation* is an act of Conscience, convincing and prooving a man to be neere unto punishment, because of his sinne. Accusation.

12 *Condemnation* is an act of Conscience, judging a man that is guilty, to the punishment of eternal death Condemnation.

13 *Ac-*

13 *Accusation* and *Condemnation* differ in the same degree and manner, that *Excusing* differeth from *Absolution* and *Approoving*.

14 *Accusation* and *Condemnation* sometimes follow presently upon the fact, as in *David*, 2 *Sam.*24.10 Sometimes a little while after it, as in *Iudas*, *Matt.* 21.3. Sometimes a long time after, as in *Iosephs* brethren, *Gen.*42.21.22. For a man is not free from them by length of time, but by repentance onely.

Chap XI.

Of the affections which arise from the judgement of Conscience.

Ioy, 1 THe first affection that riseth in the heart, from *Excusing*, *Absolving*, and *Approoving* of Conscience, is *Joy*, whereby a man taketh delight in that he hath done well, as in a true good that is come to him, *Prov.* 15.15. 2 *Cor.* 1.12. Now this *Ioy* differeth much from laughter, and vaine joy: 1. Because it maketh the *heart* glad. 2 Because it is a *serious* disposition of the *heart*, not a light stirring of it. 3. Because it hath a good ground, and therefore growes stronger by right meditation. 4. Because it bringeth foorth sound and good fruit. None of which things are to be found in common and ordinary laughter and joy, *Eccles.* 2.2.

Confidence. 2 The second affection is *Confidence*, whereby the heart is setled and strengthned against the feare of evill, and the weake hope ofgood, *Prov.*10.9.& 28. For all miserie springeth from sin, and to those that do well, all good things are promised, 1 *Tim.*4.8.

3 The first affection rising from the accusation and condem-

condemnation of Conscience, is *Shame*, whereby a sinner is displeased with himselfe, in and for that sinne hee hath done. For sinne alwaies changeth a man from better to worse, *Gen.* 5.7. This *shame* if it be because of sinne, and if it make a man forsake it, it is one of the signes of repentance, *Rom.* 6.21. as impudency in sinne, is alwaies a token of an impenitent and lost man. Shame.

4 The second affection is *Sadnesse*, or *Sorrow*, whereby the heart is troubled, because of the evill that is come upon it, 1 *Sam.* 25.31. *Acts* 2.37. For the accusing and condemning of Conscience, doth not onely make the sinne, and the guilt thereof to be in a manner *present*, but likewise the *punishment*. Sorrow.

5 The third affection is *Feare*, whereby the heart flyeth from the evill that hangeth over it, and from God himselfe, as from a severe Iudge, *Gen.* 3.10. *Prov.* 28.1. *Revel.* 6.16. because the fulnesse of misery is expected. The great degrees of this feare, are called *Trembling* and *Horror*. Feare.

6 The fourth affection is *Dispaire*, whereby the Soule casts away all hope of escaping, *Heb.* 10.27. Dispaire

7 The fifth and last, is *Anguish* and *vexation of spirit*, because of the misery, which lyeth on it. This is that spirituall worme, that perpetually tormenteth the damned soules in hell. *Mark.* 9.44. *Isai.* 66.24. Anguish.

Chap. XII.

Of a good Conscience.

Hitherto we haue spoken of the *nature of Conscience*, according as it was laid downe in the *definition*: Now followeth the *distribution of Conscience*, according to its *adjuncts*.

1 Conscience is either *good* or *evill*:

Quoad honestatem. *Quoad quietem.* 2 Conscience may be called *good*, either for its *honesty* and *integrity*, or for its *quietnesse* and *peace*.

Conscience honestly good. 3 That Conscience is *honestly good*, whose judgement is Right and Powerfull.

3. Things make Conscience honest. 4 That the Conscience therefore *be honestly good*, it is required: *1.* That it *uprightly* and *sincerely judge* that thing to be good, which *God judgeth so*; and that to be *evill*, which *God judgeth evill*. This *uprightnesse* must first be in the judgement, of what is to be done, which belongeth to the *major* Proposition; and *2.* in the judgement of what hath *been* done, which belongs to the *minor*.

5 To a Conscience *honestly good*, its 3. required that it *excuse*, *absolue*, and *approve* a man in what is *well done*; and *accuse* and *condemne* him, for what is *evill*.

6 Concerning the first office, which consisteth in *Excusing*, *Absolving*, and *Approving*, there is no controversie amongst Divines: But of the second, which consisteth in *Accusing* and *Condemning*, some doubt, and thinke that the *goodnesse* of Conscience doth no waies consist therein, but in *Excusing* onely.

7 They bring two reasons: *1.* Because *Adams* conscience by creation, did onely *Excuse*, and not *accuse*. *2.* Because a good Conscience is troubled and wounded when sinne is committed, and occasion is ministred to *accuse*. But the first reason is not good; because though Conscience in state of Innocency, did not *accuse actually*, yet had it a *power* to *accuse*, if there had beene occasion. Neither could the Conscience be more blamed for *accusing* and *condemning* justly, then the *Law selfe*, and the *chiefe Judge*, who did so after sin had once entred, and not before.

8 So

8 So farre is the *just Accusation* of Conscience from being to be blamed, that Sinners haue most need of it, as the onely way to make them repent them of the sinnes which they haue committed. For to the end a Sinner may escape Gods *judgement*, hee must *judge* himselfe: that is, doe justice and judgement upon himselfe, as in Gods roome, whom he hath offended, 1 *Cor.* 11.31. He doth this, by pleading Gods cause against himselfe, that is, by *accusing* himselfe, *witnessing*, *alledging*, and *confessing*, or by *acknowledging* Gods Law against himfelfe, by revealing the secrets of his heart, and his hidden filthinesse, to his owne ignominy and shame. Then by *condemning* himselfe, that is, by declaring what torment and punishment God may justly inflict upon him; or by Proclaming of himselfe guilty of everlasting death. Unto this judgement of Conscience, stirring up sutable affections; if God of his great mercy adde a *change* of *minde*, with an *appealing* by Faith to the Iudgement Seat of Gods mercy in Christ; then is that true (which some use to say) that the *Iudgement of repentance maketh voide the judgement of punishment; that the accusation, witnessing, and condemnation to wrath to come, are prevented by these Actions which supply there roomes; Yea, that God himselfe, in Christ shall be an Advocate, a Witnesse, and Judge; for those that haue pleaded against themselues, in the court of Conscience by repentance.*

Panitentiale iudicium evacuat iudicium panale.

9 Neither are we bound onely to this *Accusation* and *condemnation* of our selues, as to a *meanes of Salvation*, but by *naturall justice* also. For if wee sinne against a man, wee ought to doe him justice on our selues, by *Accusing*, *Condemning*, and *Acknowledging* our

offence ; much more then are we bound to doe this to God. Beſides, we are *related* to God as his *ſervants*, by which we are bound to take his part in all controverſies, debates, or quarrells, that he hath againſt ſinne, and chiefely againſt our owne ſinne, which doth us moſt hurt, and againſt which we are able to doe much more, then againſt other mens. Adde to theſe, the conſideration of the *equity* of it, if we be bound (when it will be no hurt to us) to aſſiſt a brother, in any of his lawfull and iuſt ſuits, or judgements, either in appearing as a *Witneſſe*, or as an *Accuſer*, in his behalfe : how much more are we bound to do the ſame for God ? for without compariſon, each perſon is more bound to ſticke cloſe to God, then to himſelfe : and to aſſiſt God by *accuſing*, *teſtifying*, *judging*, though it be in the controverſie which he hath againſt himſelfe.

Theſe particular illuſtrations (which upon another occaſion are propounded and urged by *G. P.*) I haue thought good to relate, both for the light wch they giue to this preſent queſtion, and for the excellent uſe, that they haue in exhortations to the practiſe of repentance. *Guliel Tariſ.*

10 The ſecond reaſon (wherein the *trouble* of conſcience upon *accuſation*, was brought to prooue that an *accuſing* Conſcience, could not be *good*) is alſo of no ſtrength : Becauſe that trouble and wounding, is either the *accuſation* it ſelfe, or an *affection* following it. The ſame Iudge that condemneth rightly and iuſtly, may, and uſeth to be ſorrowfull, that he hath occaſion to doe ſo : for he abſolveth more willingly thoſe that are good, then he condemneth malefactors.

11 To ſpeake home to the Matter ; The act of *Accuſation followeth* indeed from ſinne, not as a *ſinne*, but a *punish-*

a *punishment*; Conscience therefore *accusing*, so farre as it *accuseth* rightly, is *honestly good*, though in respect of the trouble it bringeth, it useth to bee called evill, as all other punishments are. It may also bé called evill, becaus̃e the gronnd of it is alwaies some sin cõmitted.

12 Thirdly, that the Conscience be *honestly good*, it is requisite that by this upright judgement, it *stirre* up *strongly* to *doe good*, and *draw backe strongly* from that which is evill, *Heb.* 13.18. but this cannot be done by Conscience alone, there must be also an honest disposition, and bent of the *Will*, answerable to the judgement of Conscience. *Intentio Voluntatis.*

13 A Conscience *peaceably good*, is that, which *Excuseth*, *Absolveth*, *Comforteth*, *Acts* 24.6. Hence also unto a good Conscience, in this respect, doe belong the affection of *Ioy*, *Confidence*, *Security*, and *Freedome*.

14 A Conscience that is both *honestly* and *peaceably good*, is that, which by the Apostle is called *pure* and *cleane*, 2 *Tim.* 1.3. *Beautifull*, *Heb.* 13.18. *Without offence*, or *not offended*, which is the consolation and rejoycing of the faithfull, 2 *Cor.* 1. 12. To keepe which they are content to suffer all sorts of trouble *unjustly*, *1 Pet.* 2. 19. καθαρὰ. καλὴ. ἀπρόσκοπον.

15 Conscience since the fall, or after sinne, is made good againe: 1. By the blood of Christ applyed through Faith, whereby the *guilt*, *accusation*, and *condemnation* of it, are taken away, *Heb.* 9. 13. 14. and 10. 22. 2. By the vertue of the same blood, in *repentance* and *sanctification* of the spirit, *1 Tim.* 1. 5. *Acts* 15.8.9. whereby beleevers haue a setled and constant purpose to serue God. 3. By the *witnesse* of the *Spirit*, whereby we are assured of the grace of God, not onely for the present, but also for the continuance of it, How Conscience is made good.

it, to the doing of every good worke, *Epheſ. 1. 18. 14. Rom. 9. 5.* & *1 Pet. 1. 5. 6.*

16 A good Conſcience is maintained by that *exerciſe*, whereof the Apoſtle ſpeaketh, *Acts 24. 16.* Now this *exerciſe* doth chiefly conſiſt in theſe things: *1.* That the feare of God bee alwaies liuely and fresh in our hearts, *Pſal. 36. 2.* For this maketh us looke what Gods judgement is, in all things, *Pſal. 119. 6. 2.* That we meditate on Gods Law both day, and night, *Pſal. 1. 2.* For by this the *Major* Propoſition or Rule whereby Conſcience judgeth, is eſtablished. *3.* That we examine our owne waies with quicke and sharpe judgement, *Pſal. 4. 5.* For this inferreth the application in the *Minor* Propoſition. 4. That by dayly repentance and renewing of Faith, we wash off the filth that we contract, *1 Iohn 3. 3.* For therein lyes the ſtrength of the concluſion or judgement of Conſcience.

Chap. XIII.

Of a weake, and of a ſtrong Conſcience.

1 A Good Conſcience admits of degrees, for which cauſe it is by the Apoſtle diſtinguished, into a *weake* and a *ſtrong* Conſcience, *Rom. 15. 1.*

2 A *weake* Conſcience is that which is purged by unfained Faith, but is troubled with theſe imperfections, which all beleevers, for the moſt part, doe outgrow by time.

3 True *Faith* is ſuppoſed to be in a *weake* Conſcience, for he that is *weake*, is a *Brother*, *Rom. 14. 15. 21.* not to be *condemned or ſet at nought*, *verſ. 10. One for whom Chriſt hath dyed*, *1 Cor. 8. 11.* This Conſcience therefore being good, differeth in kind from that which

is

is weake through *malice*, *Presumption*, or *Superstition*.

4 The *imperfections* wherewith this *weake* Conscience is diseased, are, *1.* Lacke of knowledge, because as yet it understandeth not well what is lawfull and pure, *1 Cor. 8. 7. Rom. 14. 14.* This weakenesse of Conscience, is called the *weakenesse of Faith*, *Rom. 14. 1.* The imperfections of a weake Conscience.

5 The second imperfection which dependeth on the first, is in *Affection*, because it easily is made *sorrowfull*, and *disquieted*, when it seeth others doe that which it selfe approoveth not, *Rom. 14. 15. Because of meat thy brother is grieved.*

6 The third imperfection is in *Iudgement*, because it quickly Iudgeth and condemneth the liberty of others, *1. Cor. 10 29. Rom. 14. 3. 15. Why is my liberty iudged by an other mans Conscience? Let not him that eateth dispise him that eateth not.*

7 The fourth imperfection, is in the *purpose and setlednes of heart*, being easely drawne to what is evill. *1. Cor. 8. 10. For if any man see thee which hast knowledge, sit at meate in the Idols temple: shall not the Conscience of him which is weak, be Emboldned to eate those things, which are offered to Idols?* From this, a man is most properly said to bee *Offended*, *Scandelized*, *wounded*, *destroyed. Rom. 14. 21. 1 Cor. 8, 9. 12. Rom. 14. 15.*

8 A *strong* Conscience, is that which is *established* in the truth. *Rom. 14. 5. Perswaded in his owne minde. 2. Pet. 1. 12. Ye know and are established in the present truth.*

9 This *stability* consisteth in *knowledge*, yet not so much in the *clearnesse* thereof, as in the *certainty*. *1. Cor. 8. 4. 7. Wee know that an Idoll is nothing in the world*, but *there is not in every man that knowledge, and*

their

their Conscience being weake, is defiled. For *certainety* belongeth more to *Faith*, which wee are here to understand by Conscience, then *Evidence* or *Clearnesse*, which belongs to knowledge, taken in the proper sense. 2 In such an *affection*, whereby it is alwayes willing to beare with, and beare the infirmities of others. *Rom. 15. 1.* Wee which are *strong* ought to *beare* the infirmities of the *weake*. 3. In *Iudging* so, as that nothing be set before a brother, at which he may *stumble* or *fall*, *Rom. 14. 13.* but *Judge* this rather, that no man put a *stumbling blocke*, or an *occasion to fall* in his brothers way. 4. In such a *resolution* and *setledness* of heart, whereby it is so strengthned in truth and godlinesse, that it cannot easily be remooved, *Heb. 13. 9.* It is a *good* thing, that the *heart* be *established* with grace.

Chap. XIV.

Of an evill Conscience.

1 Conscience is said to be *Evill*, either because its *Acts* are *sinnes*, or because it brings *trouble* and *sorrow*.

2 A Conscience *Evill* because of *sinne* in its *Acts*, is that which giveth not a right and powerful judgement, such is the Conscience of all men that are unregenerat, for it is in men according as Originall corruption is. Of this a *polluted Conscience* is not the smallest part. *Tit. 1. 15.*

3 The first fault of an *evill* Conscience is *Blindnes*, whence it judgeth of *Good* and *Evill* no otherwise: then one that is bodily blinde useth to judge of colours: *He calleth good evill*, and *evill good*, *Esai. 5. 10.*

4 The second fault, is a kind of *spirituall dulnesse*, whence

whence it neither ſtirreth up powerfully to that, which it ſeeth is good, nor draweth backe from that which it acknowledgeth *evill*, *Rom.* 1.18 Which *withhold the truth in unrighteouſneſſe.*

5 The third fault, is *falſe-witneſſe-bearing*, which principally appeareth in *Excuſing*, and *Accuſing falſely.*

6 An *Evill* Conſcience doth *Excuſe falſely*, either when it doth not *accuſe* where it ought, or *abſolveth* and *approoveth* where it ought to *accuſe* and *condemne.*

7 The former fault is eſteemed as a piece of Religion, by the dangerous Sect of Libertines, who place their chiefe happineſſe and perfection to haue the ſenſe of ſinne extinguished.

8 It prevaileth alſo in all thoſe, who being free from great and groſſe ſinnes, doe ſeeme unto themſelues to be as it were perfect, and not to be blamed for any ſin, *Luke 18.20. Marke 10.20.* All *theſe things haue Job ſerved from my youth.*

9 The ſecond ſort of *Excuſing falſely*, when an evill Conſcience approoveth, where it ought to condemne; is chiefely to be found in thoſe that are ſuperſtitious. They *think to be heard through their much babling.* Ioh. *16. 2. The time commeth that whoſoever killeth you, will thinke that he doth God ſervice*, Rom. *10.2. I beare them record that they haue a zeale of God, but not according to knowledge.*

10 A *falſe Accuſation* of an *evill* conſcience is, when it *accuſeth* and *condemneth*, where it ought to *excuſe*: *viz.* For well doing: *Rom. 14.22.* Happy is he that *condemneth not himſelfe* in that thing which he *alloweth.*

Conſcience *Evill, through trouble and ſorrow* is that, which *accuſeth* and *condemneth*: *1 John 3.20.* If our *heart condemne us.*

12 When Conſcience is *evill* in this kinde, theſe affections follow. *Sadneſſe, Feare, Anguish.*

13 This Conſcience is *honeſtly good*, if it *accuſe iuſtly:* it is *ſinnefully evill*, if it doe it *uniuſtly.*

14 A Conſcience *evill* through *trouble*, and *honeſtly good*, is to be found both in beleevers and unbeleevers. In ſuch as beleeue not, it is a preparation unto true repentance and Faith. *Acts 2,37.*

15 A Conſcience *Evill*, both through *trouble* and *ſinne*, is common alſo both to beleevers, and thoſe who beleeue not. But in thoſe that *beleeue*, there is a principle of grace, by ſtrength whereof they are *upholden*, they *wraſtle* and *withſtand*, and by little and little are *healed* of it.

CHAP. XV.

Of divers degrees and ſorts of an Evill Conſcience.

1 AN *Evill Conſcience* may bee diſtinguished into divers degrees: 1. In reſpect of *defect*, into a *benummed ſtupid*, and *feared.* 2. In reſpect of *exceſſe*, into a *troubled* and *deſperate* one.

A benummed Conſcience.

2 A *benummed Conſcience* is that, which is ſo *dull* and *heavy* in its Acts, that there followes no ſtrong ſtirrings of heart after it; nothing to purpoſe comes of it. Thoſe that haue ſuch a conſcience, are oppreſſed with a kind of ſpiritual *ſleepe*, wherein the *ſenſe* of conſcience, is ſo *bound*, that it is no more moved, then a man that ſleepeth is by his owne dreames.

3 This *dulneſſe* appeareth, 1. In a *dull* or *faint pricking* on to good: We haue an example in *Agrippa*, *Acts* 26.28. *thou almoſt perſwadeſt me.*

4 It

4 It appeareth secondly in a *dull accusation* for the evill that is committed, we haue an example in *Saul*, *1 Sam. 24. 18.*

5 The cause of this *benummednesse* in many that are not apparantly wicked, is a certaine *carnall security*, which creepeth secretly upon them, from long peace and prosperity, *Ier. 48. 11.*

6 A *stupide Conscience* is that, which doth not its office in *accusing* and *condemning*, unlesse it bee for the *greatest sinnes*, and when it is forced by most *grievous Iudgements*. For like as men sicke of a *Lethargie* or *Drowsinesse*, are not wakened commonly, unlesse it be through some great noise: so likewise this Conscience is not mooved, unlesse it be by the thunder of Gods Iudgements. Wee haue an example in *Pharoah*. *Exod. 8. 9.* A stupide Conscience.

7 The *cause* of this *stupidity* is *unbeleife*, and *custome* in *sinning*, which taketh away the sense of it.

8 A *seared* or *cauterized Conscience*, is that which no waies *can be mooved*, no not by *greatest sinnes*, *1. Tim. 4. 2.* Which haue their *Consciences seared with an hot Iron*: This sort of Conscience is found chiefly in those, who after they haue been *enlightened*, against their Consciences, doe giue up themselues to a wicked life. A cauterised Conscience.

9 In these the *Synteresis* it selfe, or *Law of Conscience*, hath its course stopped, & for time is in a manner extinguished, *Iude.* 10. Whatsoever they *know naturally*, as beastes which are *without reason*, in those things they corrupt themselues. This suppressing of the naturall practicall knowledge, which is ingraffed in all men, is by the Philosophers called ἀπολίθωσις because such kind of men are changed as it were into stones, as in the

Scripture they are ſaid to haue a *hard* and *ſtony* heart, by other Philoſophers it is called θηριότης and θηριωδέια, becauſe ſuch men become altogether brutish. *2. Pet. 2. 12.* Or rather put on the nature of the Divell. *Ioh. 8. 44.*

10 The ſignes of ſuch a kinde of Conſcience are, 1. If one reioyce in ſinne. *Prou. 2. 14.* 2 If after he hath ſinned he will not bee reformed, *Prou. 27. 22.* 3 If hee giue up himſelfe to commit knowne ſinne, with all his might ſtriving to ſinne more then others. *Ephe. 4. 19.*

Si certat in ſe dedat

11 Contrary to this evill Conſcience, or hard heart, is a *tender Conſcience* which is eaſily moved by the word of God, whereof wee haue an example in Ioſiah. 2. *Kings. 22. 19.* Becauſe thine *heart did melt* and thou haſt *humbled* thy ſelfe before the Lord, when thou *heardeſt* what I ſpake.

A tender Conſcience.

12 A *troubled Conſcience*, is that which *accuſeth* in ſuch a manner, that it ſuffereth not the Conſcience to be at reſt.

A troubled Conſcience.

13 It bringeth with it an *aſtonishing feare*, and *oppreſſing griefe.*

14 It is called in the Scripture, *ſadneſſe*, a *caſting downe*, *affliction*, or *diſquieting* of the minde, a *broken ſpirit*, *Prov. 18. 14.*

15 A *troubled Conſcience* is ſometimes *honeſtly good*: and ſometime *ſinnefully evill.*

16 *Honeſtly good* it is, when it *accuſeth juſtly.* This is properly in thoſe which yet beleeue not in Chriſt: but happens ſometimes to be in thoſe, who haue true Faith.

17 In thoſe which yet *beleeue not*, the Conſcience *evill* indeed *through trouble*, but *honeſtly good*, doth make

make this kinde of Syllogisme.

He that beleeveth not in Christ, is subject to the wrath of God:

But I beleeue not in Christ:

Therefore, *I am subject to the wrath of God.*

This whole argument is to be granted; The onely way to pacifie such a Conscience is, to bring him that is so troubled, into another state, by true conversion and Faith. For then the *Minor* of that Syllogisme, which before was true, will be false, and may lawfully be denied.

18 In such *as haue true Faith*, After grievous sinnes, which waste the Conscience, the Conscience *Evill through Trouble*, but *honestly good*, maketh this kind of Syllogysme.

He that hath sinned grivously, and hath not duely repented of his sinne, cannot by true Faith finde comfort in God.

I am such a one.

Therefore, *I cannot by true Faith comfort my selfe in God.*

Here likewise must Conscience *accusing* be beleeved, and true Repentance be gotten, that he who is so troubled, may at length rightly deny that Assumption.

19 A *troubled Conscience, Evill through fault*, or *faulty in being troubled*, is most properly in those that are true beleevers. For although unbeleevers doe sinne most highly, in not seeking after the true remedy in Christ, when Conscience accuseth justly, (but either fall downe under the burden, or through hardnesse of heart keepe out trouble, or seeke ease from things that are most vaine, as it were from the leaues of the Figge tree) yet the sin properly is not in the judge-

ment of conscience, or in conscience so judging them, but in the Conclusions, which are deduced and drawne from it.

20 The Conscience of Beleevers is sinfull, in being troubled, many wayes. In such a case the reasoning of Conscience is diligently to be examined. For the *major* or *minor* may, and ought alwaies to bee denied and confuted, that Conscience may bee healed. As it is in those Accusations which come from want of sense of Gods favour, from the sense of Gods wrath, from outward afflictions, from horrid temptations to sinne, and from divers kindes of sinnes.

A dispairing Conscience.

21 A *Desperate Conscience* is that which so *accuseth* and *condemneth*, that it taketh away not onely *quietnes* and *peace*, but *hope* also of any quietnesse, or remedy.

22 That manner of *Despaire*, that taketh away all such *Hope* as may come from our *merits*, or *strength*, is *honestly good*.

23 But that kinde of *Despaire*, which in this life taketh away all such *hope* as commeth from the *free mercy* of God, is not onely *Evill* in respect of *trouble* and *vexation*, but *of sinne*.

24 The *Despaire* of the damned, which utterly rooteth out all *hope of* remedy, is the *bottomlesse* pit of misery.

25 Hence it is, that a *Desperate Conscience* (fully representing all sinnes, together with their exceeding great and unpardonable guilt, and Gods feareful wrath abiding upon Sinners, with the endlesse misery that followes thereon) is Gods most powerfull meanes to torment the Reprobate; like unto a worme, that most sharply biteth and gnaweth their hearts for ever: *Mar.* 9. 46. their *Worme dyeth not*.

16 To

26 To *Trouble* and *Despaire*; *Full Peace*, *Tranquillity*, and the *joy of a good Conscience* are contrary: which properly riseth from perfect hope in God, whereby the unchangeable injoyment of happinesse, is apprehended.

27 Hence it is, that a *good Conscience*, that is *perfectly peaceable, and joyfull* (as it representeth to the soule, a full deliverance from the *Evill*, both of sinne and punishment: Such a life to be led with God, as is without all trouble or end; consisting in union and communion with him in peace, and greatest joy) is the *formall* and *essentiall happinesse* of the Saints in the life to come: *Matt.* 25. 21. 23. Enter into thy Masters *Ioy*: *Joh.* 15. 11. That my *Ioy* might remaine in you, and that your *Ioy* might be full; 1 *Pet.* 1. 8. Rejoyce with *Ioy unspeakable, and glorious.*

A SVMMARY

COLLECTION OF THE FORmer Treatise, according as it was set foorth in a publike Disputation, to encourage and stirre up to the study of Practicall Divinity.

DIVINE POSITIONS concerning Conscience.

1 *KNowledge puffeth up; Loue edifieth: But greatest conscience ought to be made of edifying the Conscience,* 1 Cor.8.1.10.

2 *Conscience is a mans judgement of himselfe, according to Gods judgement of him,* Isai.5.3.

3 *There is a certaine inclination of the will, whereby it can naturally both stirre up the understanding to this kinde of judgement, and also follow it: This inclination by some is named Conscience, by others a part of Conscience, but not truely; For neither the name of Conscience, nor the acts thereof, which are mentioned in the Scriptures, import any other power or faculty, then the understanding,* Rom.2.15.

4 *Yet every act of understanding is not Conscience, but onely those which make up such a Practicall judgement, as was before handled in the second Position.*

5 *By Iudgement, is most properly meant the act of judging, and not the habit or faculty onely,* Rom.2.15.

6 *The whole nature of Conscience is contained in no other judgement, but what is Dianoëticall, or Discursiue; because Accusing, Excusing, Comforting, and such like acts of Conscience, cannot be, but by some middle or third argument, whose strength appeares in a Syllogisme, onely by the consequence,* Rom. 6. 11. *The word translated, Reckon* λογίζεσθε. *your selfe, signifies Reason out.*

7 *The Major of that Syllogisme, wherein the whole judgement of Conscience is layd open, treateth alwaies of the Law, the Minor of the fact and state; and the Conclusion of the relation that ariseth from our fact or state, by reason of that Law; which is either guilt, or spirituall Ioy. For example, He that liveth in sinne, shall dye,*

I liue in sinne:

Therefore *I shall dye.*

Or thus, *Whosoever beleeveth in Christ, shall not dye,*

But I beleeue in Christ:

Therefore *I shall not dye, but liue,* Rom. 8. 13. 33. 34. 1 Ioh. 3. 19. 20.

8 *Conscience in regard of the Major, is called a Law: in regard of the Minor and Conclusion, a Witnesse; but in regard of the Minor most properly, an Index, or Booke. and in regard of the Conclusion, most properly a Iudge,* Rom. 2. 14. 15. Reu. 20. 12. 1 Ioh. 5. 10.

9 *The Major is given by the* Synteresis, *which the Schoolemen call* Syndéresis: *the Minor is peculiarly called* Synéidesis, *or Conscience, the Conclusion is the* Krisis *it selfe, or Iudgement.*

10 Synteresis *is properly an intellectual habit, whereby we giue our consent to the principles of morall actions. It differeth not therefore from the Law of nature which is naturally written in the hearts of all men: but in respect onely.*

11 *Thoug*

11 *Though therefore Conscience may be hindred from working for a while, yet can it not bee fully extinguished or lost. No man is so desperatly wicked, as to bee without a Conscience altogether: No not the Libertines, who place their deadly perfection, in putting out the Conscience of sinne.*

12 *To this part of Conscience* Syntereſis *being largely taken, belong all Practicall truthes whereof wee are perswaded; whether they be drawn out of naturall principles, by consequence, or communicated by Divine revelation.*

13 *Hence ariseth the distinction of a naturall and an inlightened Conscience. The Scripture sometimes doth appeale to this, as* Rom.6.3. *sometimes to that, as* 1 Cor. 6.9. *and* 11. 14.

14 *Hence the adæquate or full rule of Conscience is the revealed will of God, which both declares and prescribes mans duty.*

15 *Conscience therefore is properly subject to Gods will and authority alone,* Iam.4.12. *Neither can it be subject to any creature, without Idolatry.*

16 *Hence also it is, that though men be bound in Conscience before God, to obey and keep the iust Lawes of men after a just manner,* Rom.13.5. *Yet those Lawes of men, as they are mens Lawes, doe not bind the Conscience.*

17 *Conscience so bindeth man, in al those things which it judgeth are his duty, by the will of God; that he cannot be free from it, by the authority of any creature,* Act.4.19. *In this respect it is, that he that knoweth Gods will, is said to be debtor,* Rom.1.14. *a servant,* Rō.6.16. *bound,* Act.20. 22. *constrained,* 2 Cor. 5. 14. *to haue necessity laid upon him,* 1 cor.9.16. *so that he cannot do otherwaies,* Act.3.20

18 *The power of Conscience is so great, that it ma-*

keth an action, which in its owne nature is indifferent, to be either good or bad: and that which in its owne nature is good, to be evill: although it cannot make that become good, which is evill in its owne nature.

19 *Yet no action is better or worse, for that Conscience that one hath after he hath done it.*

20 *An erroneous Conscience bindeth alwaies so far, that he that doth against the judgement thereof, sinneth. For formally, and by interpretation hee doth it against Gods will.*

21 *If the error of Conscience about the action (that is, the object or matter about which the action is) bee not sinnefull, the Conscience erring, binds as much as if it did not erre.*

22 *Conscience, through errour, judging that to be lawfull, or necessary, which is unlawfull, doth so farre binde, as that a man sinnes, who doth contrary to it; and sinnes also, if he doe according to the direction of it.*

23 *Yet this necessity of sinning, wherein some are intangled, is not contrary to the equity of Gods Law: 1. Because the sinne is not the same on both handes: on the one hand a mans sinnes in doing what is unlawfull; and on the other, in doing it unlawfully:* viz. *without or against Conscience. 2. Because it is not an absolute necessity, but upon supposition onely,* viz. *if they keepe still such a Conscience, which they ought to lay downe,* Ephes. 4. 22. *3. Because it doth not flow from the nature of the Law of God, but both is contracted and continued by mans sinne. For no man is thus intangled but by his owne fault.*

24 *Conscience judging that to be unlawfull, which is lawfull, bindeth to refraine from that lawfull thing,* Rom. 14. 14. 15. *He likewise that judgeth that to be necessary, which*

which is but lawfull, is bound to the doing of it: because a man may abstaine from lawfull things: and may also constantly practise them without sinning.

25 *Nothing may bee done whereof the Conscience doubts,* Rom. 14.23.

26 *In doubtfull cases, the surest part is to bee chosen; now that is the surest part, in doing which, its sure there is no sinne.*

27 *It is lawfull, and the best sometimes, to doe against some scruple of Conscience.*

28 *The reviewing of our actions, or estate, as it respects the Law, which Conscience dictates, maketh up the* minor *of that practicall Syllogisme, which the Conscience maketh. It is called in Scripture, a beholding of the mind,* Psal. 119.15. *Vnderstanding,* Psal. 50.22. *A casting up ones waies,* Psal. 119.59. *A laying of the heart,* Hag. 1.5. *A saying to the heart, or in the heart of them,* Hose. 7.2. *A turning againe unto the heart,* Ier. 12.11. Mal. 2.2. *And lastly, a proving and examining of our selues,* 2 Cor. 13. 5.

29 *In the conclusion of that Syllogisme, a man applieth to himselfe the Law of God, which concerneth his Action or condition, and passeth sentence on himselfe: whence there followeth necessarily, either an Excusing, Absolving and Approbation; or an Accusation and Condemnation, with affections answerable to them,* Rom. 2.15.

30 *Though this application in its owne nature follow the former acts of Conscience, as a conclusion doth the premisses: yet through mans wickednesse, it falleth out oft-times, that though the* Major *be fully and firmely acknowledged, and the* Minor *also in a sort; yet the Conclusion and Application is not made,* Rom. 2.18.20.21. 2 Sam. 12.5.6.

31 *Hence it is, that a neceſſity lyes upon all faithfull Paſtors, not onely to propound Gods will in generall, but according to their abilities, to helpe men, both in publike and private to apply it, according as their underſtandings, and conſciences ſhall require,* Rom. 12.7. Matt. 14.4.

32 *A Conſcience honeſtly good is, that which judgeeth rightly and powerfully,* Heb. 13.18. *that which doth otherwiſe, is ſinnefully Evill,* Iſai.5.20. Rom. 1. 18.

33 *A Conſcience peaceably good, is that, which excuſeth, abſolveth, comforteth,* Acts 24.16.

34 *Conſcience ſince the fall, is not both honeſtly and peaceably good, but by the ſprinkling of the bloud of Chriſt* Heb.9.13.14. *and* 10.22. *and the vertue of him in the ſanctification of the Spirit,* 1 Tim.1.5. Act.15.8.9.

35 *A Conſcience peaceably good may be ſinnefully evill, and that which is evill through trouble and accuſeth, may be honeſtly good.*

36 *A weake Conſcience differeth in kinde from that which is acted, either by malice, or arrogance, or Superſtition.*

37 *There is but this one way, to pacifie a Conſcience troubled upon good grounds: to bring him that is troubled into ſuch a ſtate by true Faith and repentance, that the Minor of that Syllogiſme which troubleth him, may upon good grounds become falſe, and prooue ſuch as may be lawfully denyed.*

38 *When the Conſciences of Beleevers are ſinnefull in being troubled, the Major or Minor of that reaſoning which cauſed the trouble, may alwaies be denied and confuted. And this is the onely way to heale ſuch a Conſcience.*

Corol-

Corollaries.

1 *The greatest violation of Conscience is the greatest sinne.*

2 *The greatest anguish of Conscience is the greatest punishment.*

3 *That uncertainety of Gods favour, which the Papists hold, and that uncertainety of Persevering in grace, which others teach, is cleane contrarie to that solid joy, and strong confidence, which proceedeth from a Conscience truly good.*

3 *The interpretation of the Scriptures, or a judgement to discerne Gods will for a mans selfe, in his owne Conscience, belongs to every man.*

The End of the First Booke.

OF CONSCIENCE AND THE CASES THEREOF

The Second BOOKE.

In which those Cases are handled, which concerne the state of man.

CHAP. 1.

Of a case of Conscience, and the state of man in generall.

Hitherto we have spoken of the Nature, now we are to intreate of the Cases of Conscience.

1. A Case of Conscience is a practicall question, concerning which, the Conscience may make a doubt.

2. It is said to be a question, because it is not an axiome or proposition that is manifest of it selfe, but hath need of illustration and proofe, by some third argument.

3. It is a *practicall question*, because of the doubts which doe not immediately belong to practise, doe not im-

mediatly pertaine to the judgement and act of Conscience, which thing is not well observed by them who under the name of cases of Conscience doe handle many things, which do no more belong to Conscience then any other head of Divinity, purposely omitted by them.

Casus quia dicitur cadere solet.

4. It is called a *case*, because it is wont to fall out, or to happen in the course of mans life, and a *case of Conscience*, because when it falls out, the Conscience ought, with all possible care, to give judgement about it.

5. Of this sort are all those questions wherein (supposing the generall doctrine of Faith and Obedience) wee enquire what our duty is, upon any particular occasion.

6. Of these questions one saith well. *Because that Law which is written and ingraven in nature, containing the rules of honesty and naturall justice, is in a manner wholly buryed by originall corruption, and almost totally overwhelmed by custome in sinning, as it were with some heape of evill lusts laid upon it; and because also the light of the understanding is involved, and obscured with manifold darkenesse, so that neither those rules of honesty, which are within the booke of the mind, are fully and perfectly legible, nor can our understanding read any thing therein, distinctly and plainly: Hence it is, that God, in his mercifull providence hath given us three helps*, viz. *The light of Scripture, the assistance of his Grace, and the helpe of teaching. About this* last, we are now to intreate.

7. Now every question, or case of Conscience (as the nature of the thing it selfe, and experience sheweth) is either about the state of man before God, or about those actions which in that state he doth put forth, and exercise.

8. The state of man belongs to the first part of Divinity, which is about *Faith*, and the actions to the second part which is about *obedience*.

9. The state of man before God, is that relation which man hath to God, as he is the originall of spirituall life, and happinesse.

10. Concerning this state, the Conscience ought 1. to declare and determine what it is. 2. to judge, that it is to be eschewed if it be evill, and to be preserved, and increased if it be good.

11. Con-

11. Concerning the state of man in generall there be three questions: The first is whether a man can certainly know in what state he is?

Ans. He may, 1. Because without this knowledge he cannot have an accusing, or excusing Conscience in respect of his estate, But such a Conscience men both may and are wont to have, *Rom.* 2.15. 2 Because no man can either eschew or desire an unknowne state: But one of these states a man ought to eschew, and to labour for the other, *Mat.*7.8.

12. *Quest.* 2. Whether men ought to make inquiry into their estates.

Ans. Yes, and that with all diligence possible, for 1. This is a thing that God requireth, 2 *Cor.*13.5. 2. without this knowledge a man cannot have peace, or tranquillity in his Conscience, *Rom.*5.1. & 8.1. 3. Otherwise a man cannot performe worship to God, with that preparation which is requisite, 1 *Cor.* 11.28.

How a man may come to the knowledge of his estate.

13. *Quest.* 3. By what meanes comes a man to the knowledge of his estate?

Ans. 1. By consideration of those actions externall, and internall, which proceed from him, *Mat.* 7.17. 2. By the inclinations, and dispositions, from whence those actions flow, *Rom.*7.15,16,17. 3. By that reflex act. which is proper to man, whereby he hath a power, as it were to enter into, and perceive what is in himselfe, 1 *Cor.*2.11. 4. By a kind of spirituall sense, *Luke* 24.32. *Rom.*7.21.28.

The hinderance of this knowledge.

14. *Quest.* 4. what is it that hinders this knowledge?

Ans. 1. Wicked and prophane thoughts in many, *Psal.*14.12. 2. Presumption, *Apoc.*3.17. *Mat.*7. 21.23. 3. The overcharging of the heart by the lusts of the flesh, and care about the things of this life, *Luke* 21.34. 4. An evill Conscience, *Iohn* 3. 20. 5. Spirituall sloth, and idlenesse, *Esay* 64.11, 6. Ignorance, *Rom.*6.11.

CHAP. 2.

Of the state of sinne.

1. THe state of man since the fall of *Adam* is twofold. A state of sinne, and a state of grace *Acts* 26. 18. 1 *John* 3.10.14.

2. The state of sinne consists in the privation of spirituall life, and happinesse. From this estate therefore we are to fly, as from death and the greatest evill: Concerning this state of sin the first question is, how a man may discerne, whither he do still continue in it?

Signes of the state of sin.

3. *Ans.* The signes, or arguments, whereby this state may certainly be discern'd, are in generall, all those which are opposite to a state of grace, and spirituall life. For if a man be not in the one state, he must necessarily be in the other.

4. The first signe is a grosse ignorance of those things, which belong to spirituall life, *Ep.* 4. 18. for hereby, men are strangers to the life of God. The reason is because it is impossible that any man should please God without faith, *Heb.* 11.6. And for Faith it is impossible to be had without the knowledge of the will of God, which comes by the preaching and hearing of the Word. *Rom.* 10.14.

The signes of raigning sin.

5. The second signe, is a perverse disposition of will, whereby it is in subjection to the rule, and dominion of sin, *Rom.* 6. 12. The reason is because those who do yeild themselves servants to obey sin, are in a state of slavery to sin, unto death *Rom.* 6:16.

6 Now the signes of raiging sinne, are first if a man do not seriously, and in good earnest, make opposition against the lusts of sinne, but rather yeild up himselfe unto them. *Rom.* 6. 13. Secondly, If in delibreate counsell either profit, or pleasure be preferred by him, and prevaile more with him, then either honesty and piety, *Phil.* 3. 19. Thirdly, if the committing of sinne stir him up rather to pleasure, then griefe, *Pro.* 2.14 Fourthly, if he take delight in the company of the wicked, *Ps.* 50.18. 2 *Cor.* 6.14.

7. The

7. The third signe, whereby it may be discerned whether a man be in the state of sinne, is the dispositon of will, whereby a man opposeth himselfe, to the will of God, *Rom.*8.7.

8. The signes of this perverse dispositon are, 1. To reject the knowledge of Gods wayes, *Iob.* 21. 14, 15. 16. 2. To hate correction, and instruction, *Psal.*50.17. 3. To contemne the threatnings, and judgements of God, *Psalme* 36. 1.2. *Deut.*29. 19.

9. The fourth signe, is perversnesse of the affections whereby men, turne away from God, and wholy cleave, and adhere, to worldly things, 1 *Iohn.*2.15.

10. The aversnesse of a man from God, is wont to be seene, 1. By his alination from the Word of God, especially when it is preacht to him powerfully 2 *Tim.*4.3.4. 2. By a neglect of prayer, and other parts of Gods worship, *Psal.* 14. 3.4. *Psa.*79.6. *Ier.*10.25. 3. By an alienation from the servants of God, *Pro.*29.27. 1 *Iohn* 3.10.

11. The signes of a man cleaving to, and as it were drownd in the things of this world are, 1. If he imploy his chiefest care, and diligence about these things *Mat.* 6.25.31.32. The reason is given *Verse* 21. & 24. for *where your treasure is, there will your heart be also.* 2. If he be ready rather to forsake God and his righteousnesse then these worldly things, *Mat.*37.38. 3. If he do in his heart judge those men to be happy which have an abundance of these worldly goods. *Pro.*11 28.& 18.11.

12. The fifth signe is the corruption of a mans life; or of the works of life *Rom.*8. 13. This corruption of life doth not consist in those sins which even the godly sometimes through infirmity fall into, but in a continued course, and tenour of sinning. It is called in Scriptures *the way of sinne*, *Psal.*1.1. A *working of iniquity*, Mat.7.23. *A walking in sinne*, Psal.1.1. Pro.1.15. *A walking after sinne*, Jer.9.14. And *a custome in sinne*, Jer.13.23 These works of the flesh are manifest by themselves, *Gal.*5.19.

13. The sixt and the most desperate signe is, obstinancy in evill, whereby a man shuts and stops up the way to all amendment, *Esay.*6.9.10. *Ier.*6.10.

CHAP. 3.

Of deferring or putting off ones Conversion.

Quest. The second question is, whether a man may safely, rest for any time, in a state of sinne, especially if he purpose with himselfe to reforme and amend his life afterward.

1. Answer, it is not lawfull to make the least delay at all in our conversion unto God. The reasons are, 1. Because God requires this for the present, *Psal.*95.7. *Heb.* 4.7. And seing sinne is a debt, and an injury done to God, it is manifest, that repentance for the same ought not, unlesse God consent and like of it, to be defer'd for one moment. As soone therefore as God shall require us to correct our lives, and to be converted, so soone ought this duty to be perform'd; besides this, no subject can keepe and receive a theife, and murderer, or a publike enemy, against the will of the magistrate, but he shall be guilty of a hainous crime. Now sinne is a theife, a murderer, and an enemy to Gods glory. Whosoever therefore shall keepe and nourish sinne against Gods Will, although he determine to do it but for a certaine time, he thereupon doth bring upon himselfe a very grievous guilt.

2. Because all delay of Repentance increaseth hardnesse of heart, *Heb.* 4.7. It doth produce a custome of sinning, and makes the worke of repentance to be harder and harder *Ie.* 13.23. The reason is, because thereby evill habits are more strengthen'd and confirm'd, the understanding becomes darker, *Ep.*4.18. The will growes more obdurat, and addicted to sinne, *Heb.* 4. 7. All the faculties are more bound, and tied, as it were with chaines, and knots, *Acts* 8. 23. A yong plant is more easily pluckt up then that which hath taken deepe roote. A nayle the oftner it is beaten with a hammer the more firmly it is fastned, and the more hardly drawne out.

3. Because continuance in sinne doth increase the number of sinnes, our guilt, and the wrath of God, *Psal.*95.10. 11. For that sinne which by repentance is not taken away, hath

hath through its owne naturall inclination, the curse of God something in it like to the which in Gods things proceed from Gods blessing, that is, *it increaseth and multiplies*, and it doth, with its owne waight draw unto other sins, even as the deepe is said to call unto the deepe.

4. Because the duration of our life is altogether uncertaine, *Iam.* 4. 13, 14. Delay breeds danger. *Thou foole this night shall thy soule be required of thee* and then where will that conversion be, which thou hast defer'd? when therefore we have opportunity, let us set upon this businesse.

5. Because repentance is the gift of God, which he bestowes at his owne appointed times, not at our pleasure, 1 *Tim.* 2.25. 2 *Cor.* 6.2. *Luke* 13.9. We must therefore let slip no occasion, but convert *to day*; And it is just with God that (if we neglect our duty, in this point, and refuse to fall to it, while we may) through his judgement and leaving, and forsaking of us, we should not be able to do it, when wee would.

6. Because the purpose of deferring repentance cannot stand with a sincere purpose to repent, 1 *Peter* 4. 3. It is a point of dishonesty, and fraud, and a signe of a debtor that never meanes to pay what he owes, when a man because hee is not minded to pay, defers, and puts it of, from one day unto another.

7. Because late repentance is very seldome true, and almost alwayes suspitions. The example of the theife which we read, of in the Scriptures is onely one, neither yet do we reade of him, or of any other that was afterward converted that did defer and put off his repentance. Yea, the cleane contrary is threatned to such a man, *Mat.* 24.48.

8. Because though we could be certaine that we might afterwards repent truly, yet it were a base and unworthy part to deale so with God, as it is not fit we should deale with men, *Lev.* 19.13. *Ro.* 3. 28. And as we would be loath God should deale with us, *Ps.* 13.2.8. & *Cor.* 3.

9. Such kind of delayes may be convinced of folly, and of madnesse, even by common sense, and experience, for all men would account him for a bedlam, that should when his house were on fire, defer the quenching of it, though but for

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one houre. Or that having received some poyson into his body, should not indeavour instantly to expell it; or the haveing received some greivous wound, should not with all possible speed seeke for remedy. But in neglecting the burning, the poyson, and death of sin, as there is more danger so the folly is much more pernicious.

CHAP. 4.

How the sinner ought to prepare himselfe to conversion.

Quest. 3. What ought a man to do, that he may be translated out of a state of sin, into the state of grace?

Ans. Of those things which are necessarily required to this purpose, some pertaine to the pulling a man out of the state of sinne, and some to the setting him in the state of grace, Those things which pertaine to the pulling a man out of the state of sinne, are such as serue to shake a man out of that carnall security, in which he slept before, and to worke in him a carefulnesse of his salvation above all things else *Act.* 2. 37. & 16. 33. That this may be done, many things are necessary.

1. For it is first of all required, that a man seriously looke into the Law of God, and make an examination of his life, and state according to 1. *Iam.* 1. 23. 24 25.

2. It is required, secondly that upon that comparing of our state with Gods Law, there do follow a conviction of Conscience which in Scripture is call'd ἀναπολογία a being without excuse, *Rom.* 1. 20. And a concluding one under sin, *Rom.* 11. 32. *Rom.* 2. 20 & 7. 7.

3. Thirdly, after this conviction of Conscience, there must follow, a despare of salvation, both in respect, of all strength of our owne, and of any helpe which is to be had from the Creatures, *Rom.* 7. 9. 11. 13.

4. Fourthly, after all these; there must follow, a true humiliation of heart, which consists in griefe and feare because of sin, and doth bring forth confession, *Mat.* 9. 12.

5. For

5. For the procuring of this humiliation, it is alwayes necessary that there be a distinct consideration of some particular sinnes: for a generall apprehension of sinne, causeth a confused astonishment, but no right and true humiliation. *Rom.*7.7.

6. This humiliation is oftentimes occasioned by the sight of some one sin, *Act.*2. 23.37.

7. It is helped forward oft times by some heavy affliction, as in *Manasses.*2 *Chro.*33.12. The degrees of this humiliation are not the same in all that be converted: for some feele greater trouble, and some lesse. But all those that are truely converted are also truly humbled. So put a man in the state of grace, it is required, that there be 1. Such an apprehension, upon the Gospell aswhereby a man judgeth it possible that his sinnes should be forgiven, *Rom.*12.23. *Psa.*130.4. 2 An earnest desire to obtaine that mercy, which in Scripture is called a spirituall hunger, or thirst, *Esa.*55.1. *John.*7.37. *Luke* 1.53. 3 An actuall union with Christ, which consists in Faith, that is wrought in us by effectuall vocation, *John* 15.1. 4. True repentance, whereby forsaking all sin, we give up and consecrate our selves wholy to God in Christ, *Acts* 2. 38. & 3. 19.

CHAP. 5.

Of the effectuall Vocation.

BY effectuall vocation, we have the first entrance into the state of saving grace; But here (in generall) arise foure questions, which doe neerely belong to Conscience. The first question is, whether he that hath Faith, may by ordinary means certainly know, that he is effectually called of God and in the state of grace?

Ans. He that hath Faith, may, and is wont to know certainly that he is in the state of grace. Divers reasons of this assertion, (besides those which before were, delivered in the questions of the state of man in generall) may be produced. The Faithfull may be certain of their vocation.

1. It is the office and the worke of the spirit of God which

the faithfull have received, to certify and assure them of those things which God of his free grace hath conferd upon them, 1 *Cor.*2.12.*Ro.*8.15.

2. The faithfull are commanded to make their calling and election sure, neither is this a legall precept but an evangeliall, 2 *Pet.*1.10.

3. That grace which we have received hath the nature and force of an earnest, in respect of that inheritance which is promised to us, *Es.*1.1,4. & 4.30. 1 *Cor.*13.14. 2 *Cor.*1 21. 22. For asmuch therefore as it serves for the assuring us of the certaine of something which is to come, it ought not it selfe to be uncertaine: for no certainty can be grounded upon an uncertainty.

4. A certaine knowledge of the grace of God is required, as a necessary foundation for that joy and thankfulnesse which God requires of us, in regard of that grace, 1 *Peter* 1. 6. 8.

5. A Conscience purged from dead works doth necessarily bring with it a certaine knowledge of grace, *Heb.*10.20.*Rom.* 8.16.& 9.2.

6. The faithfull are expressly said to have had this assurance, and that by such arguments as are common to all believers, 2 *Cor.*13.5.1 *Iohn* 3.14.& 4.16.& 5. 20.

The second question is by what signes the certainty of this effectuall vocation, and grace may be confirmed.

7. *Ans.* The first signe is, a constant inclination of the will towards God, as towards the chiefe good, *Psal.*119.57. For there is no man that can indeed place his chiefest good in the injoying God, but such a one as is called by God out of the world, and converted from his idolls, which before he had set up to himselfe in his heart.

8. The second signe is a purpose, and readinesse of mind to hearken unto God in every thing, 1 *Sam.*3.10.*Acts* 9.6. *Psa.*40.8.9. For in so doing a man answers to the call of God, and becomes call'd, *Ps.*27. 8.

9. The third signe is, a vehement longing after the word of God, 1 *Pet.*2. 2. For by this word the faithfull are call'd, and regenerated, 1 *Pet.*1. 23.

10. The fourth signe is a singular love towards them which

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are borne of the same seed, and bloud, 1 *Iohn* 3. 14.

The third *Quest.* is, what a man ought to do that he may be partaker of this grace?

The duties of a man call'd to helpe forward his vocation & to make it sure unto himselfe.

11. *Ans.* Although God of his unspeakable Grace be often times found of them that seeke not after him, yet there be diverse duties, which ly upon a man about his vocation, and which both ought, and are wont ordinarily to be performed before the certainty of this grace can be gotten.

12. He therefore that desires to apply himselfe to Gods Call ought to settle in his mind an estimation of the Word of God, above all riches, *Psal.* 119.14. The reason is, because a man will never seeke the Kingdome of God to purpose, unlesse he esteeme it so highly that he judge all other things to be set after it, *Mat.* 10.37. *Luke* 14. 26.

13. Secondly, hee ought to imploy his greatest care labour and industry, about this businesse, *Iohn* 6. 27. *Pro.* 2.4. & 8. *ver.* The reason is because there can be no serious, and solid estimation of a thing, where there is not an answerable indeavor to obtaine it.

14. Thirdly, he ought with all diligence, care, and constancy, to apply himselfe to the use of all those meanes which God hath sanctifyed for the communicating of his grace. *Pro.* 8.34. The reason is, because God only who is the author of grace, can appoint meanes, and make them effectuall. He ought therefore to imitate those sick persons which lay at the poole of *Bethesda*, waiting for the moving of the water, *Iohn* 5.3 4 7.

15. Fourthly, he ought to bring himselfe to that passe that he may sell all that he hath to buy this pearle, *Pr.* 23.23. *Mat.* 13.45, 46. For although God doth freely bestow life upon us, and receive nothing at our hands in liew of it, *Esa.* 55.1. 2. Yet we ought to forsake all unlawfull things actually, and all externall and naturall goods also, in the purpose, and disposition of our minds, else we cannot obtaine the grace of God.

The fourth Question is by what motives a man may be stird up to embrace the call of God.

16. Answer, first if he do seriously, and much consider with himselfe, who it is that calls him: for it is an omnipotent God

to whom we ought to hearken and give eare; although we should not know what the event would be, *Heb.* 11. 8.

17. Secondly, if he do consider attentively often what it is to which God calls him: For it is no small matter, or light thing, but even eternall happinesse, and glory, 1 *Pet.* 5. 10. *Ep.* 1. 18.

18. Thirdly, if he do also waigh what that is out of which he is call'd: For he is perswaded to forsake nothing, besides sin, and death, *Acts* 26. 18, *Luke* 3. 7.

19. Fourthly, if he doe also consider what the cause is that moves God to call him, which he shall finde to be nothing else but Gods incomprehensible mercy towards his enemy. *Rom.* 8. 10. 2 *Cor.* 5. 10. He must have a heart of Iron, that is not moved with such goodnesse as this, as we may see by *Saul*, 1 *Sam.* 24. 17. 19.

20. Fiftly, if hee doe humbly compare himselfe with others, to whom this grace of vocation is denied. 1 *Cor.* 1. 26.

21. Sixtly, if he doe call to mind how hainous an offense it is to neglect this call of God, much more to despise it, *Mat.* 22. 7. 8. *Lu.* 4 24.

22. Seventhly, if he do also consider of that misery, which he doth by the Law of equity bring upon himselfe by this sin, *Prc.* 1. 24.--32.

CHAP. 6.

Of Faith.

THe worke of effectuall vocation, is to worke in man a true Faith in Christ, and repentance towards God.

How to obtaine Faith.

Concerning Faith, the first question is what a man is to doe that he may obtaine true Faith in Christ.

1. *Ans.* Besides those things which were propounded before, it is further required, 1. that a man do go altogether out of himselfe, renouncing his owne righteousnesse, *Rom.* 10. 3. *Phil.* 3. 9. The reason is because no man will seeke righteousnes out of himselfe by Faith, unlesse he do first acknowledge himselfe to be destitute of all righteousnesse in himselfe.

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2. Secondly, hee ought to propound unto himselfe the righteousnesse of Christ, as his chiefest aime, and scope, so that he doth contemne all things in respect of that, *Phil.* 3. 9. 12. The reason is, because Christ is never sought as he ought to be, unlesse he be preferr'd before all things else, as the onely meanes of eternall salvation.

3. Thirdly, he ought to fasten the eyes of his mind, upon the promises of the Gospell; For the Gospell is the Ministry of the spirit of righteousnesse and of life, 2 *Cor.* 3. 6. 8. the reason is, because Christ is neither offer'd of God, nor can be apprehended by man, but onely in the promises of the Gospell.

4. Now in fastning our eyes upon the promises of the Gospell, we must consider first, that Christ onely is propounded in them, and that crucifyed, 1 *Cor.* 1. 23. 34. & 2. 2. 2. Secondly, that in Christ there is a perfect sufficiency of redemption, and salvation, provided for them that be in him, *Iohn* 3. 16. Whence also in Scripture it is call'd a *rich*, *and plenteous*, *abundant*, *and plentifull* grace, *Ep.* 1. 6. 7. & 2. 4. *Rom.* 5. 10. 1. *Tim.* 1. 14. Thirdly, that this grace is particularly offer'd to all those to whom it is preacht, *Marke* 16. 13.

The second question is by what motives a man may be stirr'd up to believe in Christ.

5. *Answ.* First, if he consider that this is the Commandment of God, that he doe believe in Christ, 1 *Iohn* 3 23. Secondly, if he meditate of that misery, to which all those are subject which believe not, *Iohn* 13. 18. Motives to Faith.

6. Thirdly, if he do meditate of the happinesse of those which do truly believe, 1 *Iohn* 3. 16.

7. Fourthly, if hee consider that there is no other way whereby hee can escape that misery, or obtaine that happinesse but onely by Faith in Christ, *Acts* 4. 12. *Heb.* 11. 6.

8. Fifthly, if he doe consider the injury which is offer'd to God by the man that believes not, 1 *Iohn* 5. 10.

9. Sixtly, if he waigh with himselfe how much they do honour God, which believe in him, *Rom.* 4. 20. *Iohn* 3. 33.

10. Seaventhly, if he looke upon the cloud of examples, which he hath of those which have believed and have beene saved by Faith, *Heb.* 12. 1. For they were for patterns to

them which should afterward believe, 1 *Tim.* 1. 16.

The third Question is by what signes true Faith may be discern'd?

Ans. Faith in respect of the adjuncts, may be distinguisht into a sick Faith and a lively.

A languishing Faith. 11. A sickly Faith is that which is oppressed and hindred so by temptations, and corruptions, that it cannot put forth it selfe in those Fruits, which bring to the Conscience the sense of peace, delight and joy, *Ep.* 4. 30. an example hereof we have in *David*, *Ps.* 51. 14.

A lively Faith. 12. A lively Faith is that which doth freely exercise its acts, so that it is felt of the believer himselfe with a great deale of comfort, 1 *Pet.* 1. 8.

13. Faith also in regard of the degrees is distinguisht into a weake and strong Faith.

14. A weake Faith is that which is easily hindred in its course, *Ro.* 14. 1. *Ga.* 6. 1. It is call'd in Scripture ὀλιγοπιστία little Faith, *Mat.* 16. 8.

A strong Faith. 15. A strong Faith is that which overcomes all difficulties, & proceeds freely in its course, it is cal'd in Scripture πληροφορία a full perswasion, *Rom* 4. 24. *Luke* 1. 1. 1 *Thess.* 1. 5. *Col.* 2. 2.

16. A lively and strong Faith is easily manifest and known to them in whom it is, first because they have the testimony thereof in themselves, 1 *Iohn* 5. 10. *viz.* the Spirit of God bearing witnesse with their spirit that they ar the children of God, *Rom.* 8. 16. Which spirit they have as the earnest of their inheritance, 1 *Ep.* 13. 14. and by it they are seald till the day of redemption, *Ep.* 4. 30. 2 They have the Love of God shed abroad in their hearts by the same spirit, *Rom.* 5. 5. Whereupon it is that they have peace, and joy unspeakeable, and full of glory, 1 *Pet.* 1. 6. 8. *Rom.* 5. 1. 2. 3 They have and bring forth those Fruits, whereby true Faith is wont to be manifested, and perfected, *Gal.* 2. 18. *Gal.* 5. 6.

17. A languishing, and weake Faith may be discern'd to be true, and sincere, principally by these notes.

The signes of true Faith.

First, if there be a sincere desire of Union, and Communion with Christ, 2 *Cor.* 8 12. This desire is distinguisht from that which may be found in the unregenerate, 1. because it is not a conditionall desire, or a kinde of wishing, which

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even many wicked men have after these spirituall good things, if they might also enjoy and still keepe their sinnes, but it is an absolute choise, *Heb.*11.25. 2 Because it is not caried after these spirituall things, onely as beneficiall unto a mans selfe, but as simply, and in themselves good, and things for their owne sake to be desired of all, *Psal* 73.25 & 43.3. 3 Because it is caried after all choise that is as well after the sanctification, as after the justification and redemption which are in him, 1 *Cor.*1.30. 4 Because such a man more esteemes of Christ then of all things else, 1 *Pet.*2.6. 5 There is alwayes joynd with this desire, a sense of sinne, and a serious sorrow for it, *Mat.*11.28. 6 This desire is not vanishing, and fickle, but constant, *Luk.*18.1. 7 It is not slothfull but industrious, *Pro.*21.& 26.15.

18. The sincerity of Faith appeares also, if it hath been begotten, and is preserved and stirred up by the powerfull Ministry of the Word, R*om.* 10.14. Whereupon it comes to passe, that a man is affected towards the Word, as towards spirituall Food, 1 *Pet.*2.2. The reason is because such a kind of desire being a motion of spirituall Life, must needs presuppose life it selfe which consisteth in Faith; for carnall presumption both consisteth without the Ministry of the Word, and can by no meanes indure the effectuall application, and setting home of those things which belong to the power of godlinesse, 2 *Tim.*4.3. But Faith cleaves unto the word as its principall and foundation.

19. The sincerity of Faith appeares in the third place from hence, that although it seeke justification in Christ, yet it embraceth, with a sincere assent, and subjection of heart, the whole Word of God, that is every precept, prohibition and threatning, which comes from God, *Psal.*119.6. *Iam.*2.10, 14. *Herod* did assent unto many things, *Marke* 6.20. The reason is because Faith doth unite a mans heart to God, and deliver it, up unto him, simply without any exeception.

20. Fourthly, it appeares by this, because as touching the purpose of the minde, and his uttermost indeavor, it purifyes a mans heart from all sinne, *Acts* 15.9. *Mat.*5.7. The reason is because Faith doth principally, and singularly seeke in God the utter abolition or sin.

21. Fifthly, it appeares by this, that it stirs up in the heart a sincere affection of love towards God, whereby it comes to passe, that we prefer the glory of Gods Name above all things else, 1 *John* 4.19. Hence it is that the faithfull in the Scriptures are wont to be described by this property of their love towards God, *Rom.* 8.28. 1 *Co.* 16.22. *Ep.* 6.23,24. The reason is, because they place and apprehend their chiefe good in God.

22. Sixtly, it appeares by that sincere love which it works in a mans heart towards his fellow Brethren, 1 *John* 3. 14. & 5. 1. The reason is because the Image of God appeares in them.

CHAP. 7.

Of those temptations which fight against FAITH.

BEcause the whole spirituall life of a man doth depend upon his Faith, *Heb.* 10.38. And by Faith as by a sheild, a man is preserv'd safe against all the temptations of the Devill, the World and the Flesh, *Ep.* 6.16. 1 *Pet.* 5.9. *Heb.* 11. 25. Therefore it is that these three enemies doe bend their forces principally against Faith. It will be profitable therefore to be acquainted with the principle assaults in this kind, as also with those means whereby through the grace of God, we may repell them, that they do not overmuch weaken our Faith.

Of the want of the sense of grace.

The first Question then is, how the believer may support himselfe against those temptations, which are drawne from hence, that there are no notable Fruits of his Faith to be seene and discern'd.

1. *Ans.* first he ought to consider that Faith in its owne nature is of those things which are not seene or felt, *Heb.* 11. 1. And in this it differs from vision, *Rom.* 8.24. 1 *Cor.* 13.12. And therefore there is no more required to the *being* of Faith but that man do with his whole heart make choise of Christ for his Saviour, and with his whole heart adhere unto him. Other things belong to the *well being* of Faith, not absolutely to the being of it, *Col.* 2.7.

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2. Secondly, he ought to consider, that the want of many fruits may argue Faith to be langnishing, or weake, but it cannot argue that there is no Faith, 2 *Pet.*1.8.

3. Thirdly, he ought to consider that the Conscience is often supported much by the remembrance of what is past, though for the present grace appeare not, *Psal.* 77. 6. 7. 12. And by the judgements of others that are godly, and wise concerning us, when our own judgement is troubled, *Heb.* 6.9. 2 *Cor.*2.7.8.

The second *Question* is, how a man may support himselfe against those temptations which are drawne from hence, that he feels upon him the signes of the Wrath of God? Of the sense of the wrath of God.

4. *Ans.* First, he ought to consider, that many signes of Gods wrath may stand with his love and favour. *Psal.* 99. 8.

5. Secondly, he ought to remember that Christ himselfe who was the Sonne of Gods love, did tast the wrath of God in this sort, *Mat.*27.46.

6. Thirdly, he ought to consider that it is required of the Faithfull that they believe against hope under hope, *Rom.* 4. 11. And that they do, and they wrastle as it were with God, by Faith. *Gen.*32.24. *Hos.*12.4. 5.

The third Question is how hee may hold up his head against those temptations, which arise from hence, that his Faith increaseth not, *Rom.*1.17. Of the want of growth and progresse in Faith.

7. *Ans.* He ought to consider first that it is with Faith, as it is with plants and living Creatures, which wee may more easily perceive to have growne, then to grow. Secondly, that the increase of Faith is not to be expected at every moment, and at all seasons of our life, *Heb.* 5.12. But then especially when the Sun of righteousnesse approacheth nearer to our Horizon, by a more mercifull communication of his grace, *Acts* 9.31. 2 *Pet.*1.2.3. Thirdly, that those temptations which do hinder the increase of Faith for the present do advantage it for the future, like the winter to the Plants, and like diverse sicknesses to the bodies of young Folke.

Fourth *Question* is how a man may comfort himselfe against those terrors which arise from the guilt of his sins, especially if they be greevous?

8. *Anſ.* He ought to remember, 1. That ſuch temptations as theſe, do proceed from a defect in Faith, *Rom.* 6. 11. *Ep.* 6. 16. 1 *Pet.* 5. 9. And therefore that we are not to caſt away our Faith becauſe of ſuch ſins, but rather ſo much the more to ſtrengthen it, *Lu.* 22. 32.

9. He ought ſecondly to conſider that it is the duty of the faithfull not for ſinne to fly away from God, but rather for God to fly away from ſinne, and to adhere to God in Chriſt, that ſinne may be remitted, and aboliſht, *Iohn* 3. 14. With *Num.* 21. 19.

The fifth *Queſt.* is how a Chriſtian may ſuſtaine himſelfe in time of affliction?

10. *Anſ.* He ought to conſider, 1. That ſuch kind of tryalls are fruits of Gods love, *Heb.* 12. 6. 2 They ſhall worke for his good, *Rom.* 8. 28. 3 The grace of God in all theſe ought to be ſufficient to him, 2 *Cor.* 12. 9. But of afflictions more hereafter.

CHAP. 8.

Of Repentance.

CONcerning Repentance the firſt *Queſtion* is, what a man is to doe that he may repent?

1. *Anſ.* He ought, 1. attentively and ſeriouſly to conſider his ſinnes, according to that nature which is moſt deteſtible, *Eſa.* 1. 4. *Apoc.* 3. 17. For as the conſideration of ſinne under ſome falſe ſhape as a thing lovely, and deſirable, doth draw a man to ſinne: ſo the true conſideration of ſinne, as a thing abominable, and by all meanes to bee eſchew'd, doth withdraw the minde from ſinne by true Repentance. To ſet on this conſideration it will be profitable, 1. To meditate upon the Majeſty of God, which is by our ſinnes moſt grievouſly offended. 2. Weigh well the infinite and manifold obligations whereby wee are bound to pleaſe God, which yet we have not ceaſt wickedly to violate. 3. To thinke upon the terrible wrath of God, which like a conſuming fire, remaines upon impenitent ſinners.

4. To-

4. To set before our eyes, those supernaturall good things of which our sinnes deprive us. 5. To call to minde those great evills which by our sinnes we bring upon our selves, and others, and the dishonor which we do to God. And to this purpose it will be exceeding profitable religiously to meditate upon the unsufferable torments, death, and curse which befell Christ for our sins.

2. He ought, 2. to set before his eyes, Obedience towards God, as a thing absolutly to be sought, necessarily to be followed after, *Luke* 13.3 & 10. 42. They which are caried after any other thing, as absolutely necessary, are by that very affection by which they are so caried, drown'd in perdition. 1 *Tim.*6.9.

3. He ought, 3. to confesse his sinnes before God, 1 *John* 1. 9. *Psal.*32.5.& 51.5. For confession of sinne makes a man take all the guilt, and shame unto himselfe, and ascribe all the glory to God, *Daniel* 9.

4. He ought, 4. by Faith in Christ to expect, and pray for the change of his heart according to that promise which we have, *Ez.*36.26.32. For those which go about the worke of conversion leaning upon their owne strength, do nothing to the purpose in this businesse, 2 *Cor.*3.5,

5. He ought, 5. in the power of God, to turne himselfe with all his heart from that which is evill, and to convert himselfe to that which is good in the sight of God, *Psalme* 34. 15. Now turning from evill, consists primarily in the hatred of evill, *Psal.*45.8. Which hatred in respect of those sinnes which are past, doth necessarily bring forth an unfeigned sorrow, *Zach.*12.10. Together with a shame, and dislike, *Rom.* 6. 21. And conversion to good, doth primarily consist, in a desire, and purpose to doe well, *Psalme* 119. 33. 106.

The second *Question* is, by what motives a man may be stir'd up to true repentance?

6. *Ans.* Let him consider, 1. That this repentance is a thing very pleasing to God, *Psal.* 51.19. The force of the argument lies here, becaus he which hath given himselfe up to God by Faith, cannot but indeavour after all those things, by which God is well pleased. 2. That it is absolutely ne-

necessary to salvation, *Luke* 13.3. The reason of the consequence lies here, because he which desires the end, desires also those means, which hee sees to have a necessary connection with that end, 3. That sinne is the cause of our separation from God, *Esa.*59.2. This reason holds because the believer by his Faith doth adhere to God, and therefore turnes away from all those things which worke a separation twixt God, and him, 4. That there is an utter opposition betwixt sinne, and our vocation and Faith and Life, 2 *Cor.* 6.15,16. 1 *Thess.*4.7.1. The argument is strong because he which affirmes one of the contraries denies the other, 5. That the mercies of God towards him, (by all which he is lead unto repentance) are exceeding great, *Rom.*2.4.5. *Jer.*84. 5.12.6. That Christ suffered most grievous anguish for our sins. *Zac.* 12. 12. By which we may learne how horrible they be, and how much to be detested, 7. That impenitency in it selfe is the most grievous sinne, and that it is the continuation, the sealing up, and the amplification of all sinnes besides, 8. That there are great promises made, and that the Kingdom of Heaven stands open to all such as repent, *Esa.*1. 18. 1 *Kings* 8.48 49,50.

Signes of Repentance.

The third *Question* is, what bee the signes of true Repentance?

7. *Answer*, First a griefe for sin in respect of the offence done to God by them, and not onely in respect of punishment; the reason is because repentance doth turne a man from sinne as it is sinne, now it is sinne as it doth transgresse the reveal'd will of God, and so offendeth him, and provokes him to anger. This griefe ought to be the greatest of all griefe, *Zach.*12.10,11. At the least intellectively, in regard of the displeasednesse of the will, although in respect of the sense other griefes may sometimes appeare more vehement. Griefe, or sorow is an offense of the soule, arising from hence that it suffereth something which it abhors as being a thing whereby it feels it selfe to be hurt. Griefe therefore for sinne doth necessarily accompany true conversion, for the mind while it converts it selfe from sinne, beginneth to nill sinne, or to abhorre it, It perceiving therefore that somewhat sticks to it which it doth abhorre, cannot chuse but be troubled.

led. And because the chiefe reason why the converted soule doth abhorre sinne, is that repugnancy which sinne hath to the will of that God, to which the soule being converted is now joyned, hence it is, that griefe for sinne if it be right ariseth rather from this ground, because God is thereby offended, then because any misery is brought upon our selves.

8. Secondly, a hatred of sinne, as a thing above all others most detestable, *Apocal.* 2.6. This hatred if it be sincere, 1. Is caried against all knowne sinnes without any exception, 2. It is constant without intermission, 3. It is implacable without reconciliation, 4. It is vehement without toleration.

9. A third signe is an earnest desire, and setled purpose to avoyd all sinne, and to live after Gods Law for the future; The reason is because he which doth detest, and hate sinne, for this reason because it is sinne, and offends Gods Majesty, will as well abhorre future sinnes, as those which are past, for these do every whit as much offend God as the other: and no man can avoid future sinnes unlesse hee do purpose and determine with himselfe, as strongly as he can that he will never, upon any condition commit sinne againe. This purpose if it be sincere, 1. Doth cause a separation as far as possible may be from present sinnes, and from occasions of future sinnes, 2. It intendeth every thing that it is good, 3. It seekes for it effectually in a diligent indeavour and use of the meanes, 4: It carefully labours to remove all impediments as well internall, as externall.

The fourth *Question* is how a man can repent of such sins as he cannot come to the knowledge of? Repentance for sins unknown.

10. *Answer*, He which formally and distinctly repents of all his knowne sinnes, hath a virtuall, and confused repentance even for those sinnes which hee knoweth not, *Psalme* 19. 13.

The fifth *Question* is, whither it be sufficient for a man to repent once? Of the continuation and renovation of Repentance.

11. *Ans.* First, past sinnes are not to be forgotten, *Deut.* 9. 7. No not those which were committed in youth, *Psalme* 25.7. 2. This remembrance of former sinnes is profitable, 1.

to humble us, *Deut.* 9.6.7.. 2. To stir up thankefulneſſe towards God, 1 *Tim.* 1.12.& 3.10. 3 To make us pitifull and gentle to other ſinners, *Titus* 3. 2. 3. But as oft as our ſinnes come to minde we ought to be affected with ſhame, and ſorrow for them, *Gen.* 41. 9. *Ez.*16.61.63. 1 *Cor.*15.9. It is true that horrour which is wont at ones firſt converſion to ceize upon the ſoule, returnes not to the faithfull by the remembrance of their old ſinnes, becauſe of the Mercy of God, which thorough Chriſt they have obtained, but yet ſhame, and bluſhing is a thing that doth become Saints very well, *Rom.*6. 21. So that it is made a note of a wicked man that hath not yet repented of his ſinnes if hee can thinke on them, and call them to minde with pleaſure, *Iob*, 20. 12. *Pro.*2.14.

12. Secondly, Repentance is to be renued dayly, as ſinnes are renued, 2 *Tim.*1. 6. *Ier.*8. 6. For as a Candle newly put out, and yet ſmoaking, is kindled againe and reviveth by a ſmall blaſt, ſo the ſoule is freed from ordinary ſtraights and dangers by a ſeaſonable, that is by a dayly renuing of Repentance. A member out of joynt is to be ſet as ſoone as may be. 3. After extraordinary ſinnes extraordinary repentance alſo is neceſſary, *Pſal.* 51. 1. 1 *Corin.* 5. 2. 2 *Cor.*7. 9.& 12. 21.

CHAP. 9.

Of Adoption.

VPon Faith in Chriſt followes juſtification and adoption, but becauſe juſtification doth properly conſiſt in relation therefore there is no peculiar thing about it that belongs to Conſcience, beſides thoſe which either were ſpoken of before, in the Queſtions about Faith, or are hereafter to be ſpoken of, amongſt thoſe things which belong to Sanctification, Glorification, and Obedience.

If any one be certaine of his Faith in Chriſt, and yet do doubt in Conſcience whether he be juſtified before God, this happens through want of wiſdome to infer the conclu-

clusion out of the premises. This defect therefore is remedied by a right information about the nature of justification. For all the promises of the Gospell concerning remission of sinnes, justification, and life eternall, do as well belong to every particular believer, and may and ought as well to be apprehended, and applied by him unto himselfe, as if his owne name were written in the Scriptures. The reason is, because whatsoever is promised to Faith, or to the faithfull in generall, is promised expressly to all and every true believer in particular.

There is the same reason for adoption also, save onely that to this benefit, there is attributed as an adjunct a certaine operation of the spirit in respect whereof he is called the spirit of adoption. For although it be the same spirit, which doth, 1. convince men of sinne, and of righteousnesse, and judgement, *Iohn* 16.8. 2 Illuminate them with the saving knowledge of Christ, 1 *Corinthians* 1.10.13. *Ep.* 1. 17. 18. 3 Ingraft them into Christ, *Ep.* 3. 6. & 4. 4. 4. Quicken them being ingrafted, 2 *Cor.* 3.6. 5. Lead them into all truth which is necessary to salvation, *Iohn* 14.17.& 16.13. *Iohn* 4.16. Yet because adoption hath a primary place among those benefits which are seal'd to us by the holy spirit, hence it is that he receiveth a singular denomination there from, and is cal'd the spirit of adoption, *Romans* 8. 15. Concerning this spirit the first Question is, what a man ought to do that hee may obtaine the lively act, and sense of it?

Meanes to obtaine the spirit of Adoption.

1. *Ans.* Hee ought, 1. to give diligent attention to the preaching of the Gospell, 2 *Cor.* 3.6.8. The Ministers of the new testament are call'd the Ministers of the spirit, and the Ministry thereof the Ministry of the spirit, because by that meanes God doth offer, and communicate his spirit, *Gal.* 3. 2. *Yee have received the spirit by the hearing of Faith*, *Ep.* 1.13.

In whom yee also trusted after that yee heard the word of truth, the Gospell of your salvation, in whom also after that yee believed, yee were seal'd with the holy Spirit of promise.

2. He ought, 2. to beg this spirit of God, *Luke* 11.13. *Your Heavenly Father will give the holy spirit to them that aske him.*

3. He

3. Hee ought, 3. To open the dores of his heart that the spirit may enter in, *Psal.*24.7. *Apoc.*3.20. That is to call off his minde from earthly things and to raise it upwards and to prepare himselfe, by all means to entertaine the motions of the spirit.

Signes of Adoption.

The proper Question is, what be the signes of the spirit of Adoption.

4. *Ans.* The first signe is a spirit of Prayer, whereby we call upon God as a Father. *Zach.*12.10. *Rom.*8.15.26. *Gal.*4.6. For no man can have a true filiall affection toward, and confidence in God, but by communion of the spirit.

Now this is in that regard proper in a sort to the time of the Gospell, or new Testament, because God hath declared himselfe principally, fitly, and in a more excellent manner then formerly to be our Father.

5. The second signe is an high estimation of the dignity of Adoption, *Ioh.*1.12. 1 *Ioh.*3.1. For the spirit doth not only seale unto us our Adoption, but doth also shew us how great a blessing it is, and how much to be prised.

6. The third signe is the feare and honour of God, 1 *Pet.*1.17. *Mat.*1.6. For true reverence followes upon an apprehension of great love and kindnesse mixt with great power.

7. The fourth signe is filiall obedience, 1 *Pet.*1.14. Which proceeds not so much from hope and reward, as from love and desire to please God, *Rom.* 8.14. For obedience springeth from a religious reverence.

8. The fifth signe is conformity to the Image of God our Father, and Christ our elder brother, *Mat.*5.48. *Ro.*8.29. 1 *Ioh.*3.9. For the Son is begotten after the similitude and likenesse of his Father.

9. The sixth signe is a firme hope of the eternall inheritance *Ro.*8.17. For the inheritance and the expectation thereof is proper to some, not to peccants or strangers.

The third *Question* is how the testimony of the spirit may be preserved?

8. *Ans.* 1. If we extinguish and quench it not by contempt or neglect of the meanes of grace, 1 *Thess.*5.19.20. The reason is, because the word with the like means of grace are the force of the spirituall life, by the use of which the spirit is strengthned.

ned within us, and in the want of which the spirit in regard of its inhabitation failes in us, and is said to be quenched.

11. 2. If we grieve it not by the filthinesse of sinne, *Eph.* 4.30. The reason is because as naturall griefe ariseth from the presence, or representation of some repugnant, and unwelcome object, which is incumbent and prevailes against us, so that spirit is in a sort grieved by the prevailing of sinne, a thing to him most odious and repugnant.

12. 3. If wee stir it up by holy exercises. 2. *Tim.* 1.6. The reason is because as fire in greene wood burnes not but by the help of bellowes and blowing, so neither doth any spirituall heate continue in the hearts of sinners, unlesse due meanes be used for the stirring it up.

CHAP. 10.

Of Sanctification.

CONcerning Sanctification the first question is, what a man ought to doe that he may be sanctified? How to obtaine Sanctification.

1. *Ans.* He ought, 1. wholy to submit himselfe to the word of God. For the word of God is that truth which sanctifies us. *Ioh* 17.17. *Ier.* 31.33. And it is effectuall to worke sanctification, 1. Because of that utter opposition which it hath against sinne, by reason whereof it repells sinne out of the heart, where it is seated, 2. Because it is the powerfull instrument of God to regenerate men, 1. *Pet.* 1.23.

2. He ought 2. By Faith to apply Christ unto himselfe, as in Sanctification, 1 *Cor.* 1.30. Hee ought therefore, 1. To suck as it were holinesse out of Christ, that is, Considering that Christ is the Fountaine of all spirituall life and Sanctifying grace, *Ioh.* 1.16. *Col.* 1.19. & 2.9. He ought to rely & put his confidence in Christ for the obtaining of Sanctification, and to draw it ought of that Fountaine, *Esa.* 12. 3. He ought, 2. To provoke himselfe unto it by the meditation of Christ, that is, seriously weighing and considering the blessings of God in Christ, he ought to stir up himselfe to such an endeavor after Sanctification as becometh such benefits.

3. Now because there are two parts of our Sanctification, namely *mortification*, whereby sinne or the old man is put off, and *vivification*, whereby grace or the new man is put on, *Eph.*4.22.24. *Col.* 3. 8. 10. Therefore there are two parts of the application of it for Sanctification, the first is the application of his death, the second of his Resurrection and life, *Rom.6.*

4. The application of the death of Christ to the mortifying of sinne, is when Faith doth effectually collect this mortification of sin, from the death of Christ, *Rom.6.*11.

5. By this application sin is said to bee crucified, *Romans 6.6. Gal.*5.24. To be killed, *Romans* 6.2. And to be buried, *Rom.6.*4.

6. The Nailes whereby in this application sinne is fastned to the Crosse, are the very same with those, whereby Christ was fastned to the Crosse. For there is nothing more effectuall, then if one would consider seriously, 1. The nature and desert of his sinnes. For he which seriously considers that his sins doe deserve, and will procure his death, and destruction, he cannot but seeke by all meanes to prevent it, by the mortification of sinne; for either sinne, or the sinner must needs die, *Rom.*8.13. 2 The love and mercy of God the Father toward him a sinner, in sending Christ to take away his sin. For the love of God will constraine us to seeke that for our selves, which God so earnestly sought for us, 1 *John* 4.11. 3 The love of Jesus Christ in undergoing, and fulfilling all things that were required for the taking away of our sinnes. For this grace and love of Christ, if it worke but upon us as it ought, will constraine us to set about this worke, 2 *Cor.* 5. 14, 15. Those were the very Nailes whereby Christ was fastned to the Crosse, and not those materiall ones, which his murtherers did use for this purpose.

7. The application of the resurrection and life of Christ unto vivification, is when Faith doth effectually collect this life of grace, from the resurrection and life of Christ. *Rom.6.*11. Now it is effectually collected, by a meditation of the efficient cause, and end, and fruits of the resurrection of Christ, *Col.*3. 1. The meditation of the efficient cause affordeth this argument; If the said spirit which raised up

Christ

Christ from the dead, dwell in me, it will also raise up my soule from the death of sinne, to the life of grace, *Rom.* 8.11. The meditation of the end, this; As Christ was raised up, that sinne might have no more dominion over him, but that he might for ever live to God, so also must we, *Rom.*6.9.10. The meditation of the fruits yeilds this argument: As Christ being raised up sitteth at the right Hand of his Father in Heaven, so ought we also to live as Citizens of Heaven, *Phil.* 3. 20.

8. He ought, 3. by a lively Faith, not onely to apprehend the generall promises of salvation, but those particular ones also, which doe in a singular manner pertaine to sanctification *Ex.*30.24.

9. He ought, 4. To yeeld up himselfe wholly to the holy Ghost, to be acted and led by him in all things. *Ro.*8.13.14.

The second Question, by what motives may a man be stir'd up to labour for Sanctification? Motives to Sanctification.

10. *Ans.* If he consider, 1. That without holinesse no man shall see God. *Heb.*12.14. *Mat.*5.20. 2 That holinesse is the Image of God, and that perfection, wherein we were created at the beginning. *Eph.*4. 24. 3 That holinesse is the end of our election, redemption and vocation, *Eph.*1.4. 1 *Tim.*4.7. *Tit.*2.14. 1 *Cor.*1.2. 4 That it is not the least part of glory and eternall blisse. *Eph.*5.27. 5 That there can be no true Faith, or justification, or adoption without sanctification, *Iac.* 2.26. 2 *Pet.*1.10. 1 *Cor.*6.11.

The third Question, what are the signes of true sanctification. The signes of Sanctification.

Ans. 1. A reformation of all the powers, and faculties of the whole man, 1 *Thess.*5.23. 2 A respect to all the Commandements of God, *Psal.*119.6. *James* 2.10. 3 A constant care to avoid all sinne, *Pro.* 28.14. 4 A walking before God, *Gen.*17.1. *Acts* 24.16. 1 *Cor.*10.31. *Col.*3.23. 5 A combat betwixt the flesh and the spirit.

CHAP. II.

Of the combate of the Spirit against the Flesh.

Question, how may the combat of the spirit against the flesh which is in the regenerate, be distinguisht from that fight which is oft found in the unregenerate when they sinne?

First, *Answ.* 1. They differ in the causes. For, 1. the reluctation which is in the wicked proceeds either from horrour, and a slavish feare of punishment, or from some evill disposition, which is easily overcome, but the spirituall combat ariseth from a certaine new nature, which of its owne accord, is carried after those things which are pleasing to God, and doth firmly, and constantly shun, and make opposition against whatsoever is contrary. 2. That fight and reluctation, which is found in wicked men, takes place only in such grosse sinnes, as either are condemned by the Law of nature, or are wont to be abhor'd by all such as are in any small measure illuminated: but the spirituall combat of the regenerate is exercised against all sin, though it never come to be perfected in any grosse crime.

Secondly, 2. They differ in the objects: For that fight which is found in the wicked, is either betweene the dictate of their Conscience and the inclination of the will, or between some light inclination of the will to some morall good things, and heady affections which rule, and beare sway: but that combate which is in the regenerate, consisteth in the opposition and strife of a certaine new and supernaturall quality of spirituall life, which hath its seat principally in the will, against corrupt inclinations, which dwell indeed within them, but beare no sway over them.

Thirdly, 3. They differ in the effects. For 1. that fight which is in naturall men, may and is wont to consist with a dayly and ordinary course of sinning: But the combate of the spirit, doth alwayes cause that (although there may be many slips, and infirmities) the course, and tenour of a mans life be squared, and ordered according to the will of God

God, 1 *John* 3.9.10. 2 That opposition in naturall men, although it may sometime be a cause, why some good is done by them, yet it cannot make a good principle, a good end, and a good manner of working: all which the combate of the spirit against the flesh doth bring along with it, 3. The fight of naturall men, doth ordinarily admit such actions as are for the substance of them evill: but the spirit doth so prevaile for the most part that it admits not a sinne in the fact it selfe although there may be a failing in the degree, and manner of doing, 4. For those evills which the unregenerate man doth commit, this fight that is within him hinders not, but that the sinne may be, in all respects consummated, in regard of the precedent consultation, and purpose, the concomitant pleasure, and delight, and the following obstinacy and impenitency: but the spirit by its combate with the flesh doth abate the power of sinne, partly before the commission, party in the commission, and doth afterward utterly breake it, 5. That reluctation which is in naturall men seekes onely to represse, and keepe sinne under, but the spirit in its combate contends alwayes for the very mortification of sin, and the highest perfection of grace, although before death it be not attainable.

CHAP. 12.

Of growth in Sanctification.

THe fifth *Question* is whether wee ought to content our selves with this, that wee have some beginnings of sanctification?

1. *Answ.* No, there are two duties to be performed yet by us, in either of which if wee be negligent all our labour is lost.

2. The 1. Is a care to keepe that holinesse we have, 1 *Tim.* 1.19. The reason is because that many have escapt in some degree the pollutions of the world, and yet have beene intangled therein and overcome, and so the latter end hath beene worse with them then their beginning, 2 *Pet.* 21.22.

3. Now wee shall hold fast our holinesse, 1. If wee be mindefull of the Covenant which wee made with God, *Job.*31.1. And of our redemption, 1 *Cor.*6.19.20. 2 If we take diligent heed, that we never repent of any repentance, *Ier.*34.11. That is if we be carefull that we never fall in love with that sin which we have hated, or slight any duty which our Consciences have approved, no not in those things, which the world counts small and as nothing.

4. The 2. duty is a study, and care to increase in holinesse, with the increase of God, *Col.*2.19. 2. *Peter* 1.5. *Phil.* 1.9. 1 *Tim.*4.15.

5. The reason is, 1. Because such is the nature of grace that it alwayes stirs up them in whom it is to an earnest desire of a larger fruition of it, 1 *Pet.* 2.2.3. So that although that thirst which is a thirst of totall indigence or want be excluded by grace, *John* 4.14. Yet that which is for a more plentifull fruition is no taken away but increast, 2. Because as the vitall heat of our bodies doth never continue in one state, but is either increasing, or decreasing alwaies, so in this life of grace, unlesse we do give all dilligence that we may be on the growing hand, it cannot be avoided but there will be a consumption through that opposition which the spirit meets with from the flesh.

6. Now we shall make a progresse in Sanctification, 1. If we exercise our selves dayly to a more perfect denying of sinne, and of the world, and of our selves, and to a more earnest and serious seeking of God and his Kingdome, 2. If we have our end alwayes in our eyes, *Pro.*4.23. 3 If we keep our hearts with all dilligence, *Pro.*4.23. 4 If we watch to the holy use of all those meanes which make to sanctification, and joine earnest prayer with them.

CHAP. 13.

CHAP. 13.

Of the first fruits of Glorification consisting in the sense of Gods Love.

AMongst the first fruits of glory which are granted to the faithfull in this life, the apprehension and sense of Gods Love is the chiefest, for as the procurement of our salvation, had its begining, and first foundation, in the election, and love of God, so the beginning of the perceiving thereof is in the perceiving of the same love, now concerning this love, the first Question is how a man may obtaine the apprehension and sense of the love of God?

How to obtain the Sense of Gods Love.

1. *Ans.* The proper cause of this apprehension is the holy Ghost, who sheds this love of God in the hearts of believers, *Rom.* 5. 5. That is, certifies them particularly that this love of God is extended abundantly to them. But yet there are many meanes whereby this worke is promoted, and whereby also beleevers come to bee rooted, and grounded in this love, *Ephesians* 3. 18. The principle of them are these that follow.

2. First, if the beleever do apprehend that (God in regard of that relation wherein he stands to him and the rest of the faithfull is meerely love) 1 *Iohn* 4. 8. For so that phrase is to be understood, not of God considered absolutely, but in relation unto the faithfull, because all things which God doth, to and about beleevers, proceeds in some sort from his love, for the love of God is to be sought for, and to be considered in the effects thereof.

3. Secondly, if he consider how admirable all the circumstances be in the love of God, *Iohn* 3. 16. 1 In respect of the person loving. For God who hath in himselfe all good, all sufficiency, and perfection, that could receive no profit, either by man, or by mans love, and besides that was grievously offended with man, this God notwithstanding loveth man 1 *Iohn* 4. 10. 11.

4. Secondly, in respect of the person beloved. For God hath loved man, that deserved no such thing from him, man his enemy, man unthanfull, *Ro.* 5. 8. 5. Third-

5. Thirdly, in respect of the gifts which are the fruits of this love. For God out of love hath given man his owne Son, and in his son himselfe, 1 *Iohn* 2.24. And with him all good things, *Rom.* 8.32.

6. Fourthly, in respect of the manner of the giving, which was out of meere and abundant grace, without mans request, and beyond his expectation, *Rom.* 10.20.

7. Fifthly, in respect of the continuance, for this love of God was from eternity, and shall remaine immutably unto all eternity, *Ep.* 1.4. *Ier.* 31.3. *Iohn* 13.1.

8. The third meanes to promote the sense of Gods love in the heart of a believer is for him to labour with all his might in the use of those meanes which tend to this purpose to get a more plentifull taste of this love, *Psalme* 34. 9. 1. *Pet.* 2.3.

The second Question is how a man may know that God loves him?

9. *Answ.* 1. If he be certaine that Christ is his, *Gal.* 2.20. that is, if he be certaine that he hath a true Faith in Christ. For Christ is the Son of Gods love, by whom his love is derived unto others.

The signes of Gods love to us.

10. 2. If he be certaine of his love to God, 1 *Iohn* 4.10. *Pro.* 8.17.

11. 3. If he follow after righteousnesse, *Pro.* 15.9. For God cannot but love his own Image.

12. 4. If the love of God do constraine, and effectually stir him up, to all duties of piety towards God, and of love, and Justice towards men, 2 *Cor.* 5.14. 1 *Iohn* 4.12.

A third Question is, whether a man may not collect the Love of God, from the common good things which he bestowes?

13. *Answ.* All the benefits of God, of what sort soever they be, do bring with them an obligation, to love and obey that God which is the donor, but it is proper to some of them to bring besides that, solid and spirituall comfort to the receiver, by a demonstration of the singular love of God, which is made by them. For nothing that is common, can demonstrate any speciall love. Creation therefore, and preservation, and earthly and naturall good things

cannot

cannot by themselves be any signes of a supernaturall love, *Eccles.* 9.2. But yet these common good things, when they are received by Faith, as given in Christ, are (in respect of the manner wherewith they are then clothed) proper to the faithfull, and are secundary signes of Gods love to them, *Psal.* 22.10,11,12. For Faith maketh such a kinde of arguing as there the *Psalmist* useth, to be of force, whereas without Faith there could no such consequence be drawne from them.

CHAP. 14.

Of the hope of eternall life.

FRom the apprehension, and sense of Gods love, followes a confirmed hope, or confidence, and undoubted expectation of eternall life. Now concerning this hope, and certainty, the first Question is whether a believer may be infallibly be assured of his salvation?

1. *Arf.* There is not onely a possibility for the believer to come to this certainty, but it is his duty also, never to rest contented till he have obtained it, *Heb.* 6.11. & 10.22. *Rom.* 4.21 & 8.35. ——39. For Hope may and ought to be certaine.

2. First, God hath confirmed this to every believer by promise, by oath, by earnest, by seals, *John* 3.16. *Ier.* 31.40, 41. *Heb.* 6.17. *Eph.* 1.14. *Mark.* 16.16.

3. Secondly, Faith ought to receive all that which God hath thus confirmed, *Heb.* 4.2.

4. This certainty is perfected in us by three Acts, 1. by an act of Faith properly so called whereby we rest upon God by Christ, for the certaine obtaining of salvation: 2 By an act ἐπιγνώσεως of knowledge, whereby we believing do understand that God hath certainly adjudged this salvation unto us. 3. By an act of confidence or of hope, whereby we certainly looke for this salvation, which is thus adjudg'd to us and made ours. But yet for all that the whole application is attributed to Faith, because it dependeth first, and chiefly on faith.

5. Thirdly, salvation, and life eternall is contained in the object of Faith. For we believe life everlasting, 1 *Peter* 1. 3,4, 5.

6. Fourthly, true grace (of the certainty of which we spake before) is never separated from life eternall, *Heb.6* 9. For the grace of justification is a more certaine cause of life, and the grace of sanctification is a part of eternall life, *Iohn.* 17. 3. *Gal.*2.20.

7. Fifthly, God the Father hath decreed to bring to eternal life all those that believe, for Faith is a fruit of election, *Acts* 2.47.& 13 48.

8. Sixthly, Christ our Saviour doth perpetually intercede for the faithfull, that they may be preserved from evill, *Iohn* 17. 15.

9. Seventhly, the holy Ghost doth direct, and keepe the faithfull to life eternall, *Iohn* 16.16. *Ez.*36.27.

10. Eighthly, by the power of God, and Christ, the faithfull are preserved, *Iohn* 10.28,29. 1 *Pet.*1.5. And strengthned, *Eph.*3.16. *Col.*1.10. *Pil.*4. 1,.

Motives to indeavour for certainty of hope.

The second Question by what motives a believer may be stirred up to seeke for this certainty of hope with all diligence?

11. *Anſ.*1. God requires this, *Rom.*15 13. *Col.* 1. 23. *Heb.*6. 11.& 10.22.1 *Pet.*5 9.

12. Secondly, this hope is as necessary for a believer in time of temptation, as a helmet is for a Souldier, and an anchor for a Ship, *Ep.*6.17.1 *Theſſ.*5.8. *Heb.*6.19.

13. Thirdly, it brings with it freedome, and strength and courage and constancy, in every worke of the Lord, *Heb.*3.6. 1 *Cor.*15.58. The reason is because the end, and fruit of a mans worke doth allure, and whet him on to industry, and constancy in working. For although our salvation be not the chiefe, and last end of our obedience, yet it is the fruit of it, and in that respect, partaketh of the nature of an end, *Rom.* 6.22. So that it is not only lawfull but very expedient also, for the helpe of our infirmity to set about the worke of piety, with an eye upon the recompence of reward, *Iames* 5.7. *Gal.* 6,7,8. *Heb.*12.2. *Pſ.*19.12.

14. Fourthly, it is the end of the calling of the Faithfull, whence

whence also it is stil'd the *hope of their calling*, *Eph.* 1.18.

15. Fifthly, this hope maketh not ashamed, because *it is* never vaine, neither doth it deceive, *Rom.* 5.4,5. *Rom.* 8. 24.

16. Sixthly, it is hope by which a beleever is saved, *Romans* 8. 24.

The third Question is what a beleever ought to do for the obtaining and preserving of a lively hope.

17. *Ans.* He ought, 1. to preserve his Faith firme, and lively. For hope flowes from, and depends upon Faith, and that not only, the being of Faith, but the degree, the measure, and the sense of it. *Heb.* 11.1.

18. Secondly, he ought with all care to keepe a good conscience: for such a Conscience doth make much for the confirming of Faith and hope, 1 *Tim.* 1.19. 2 *Tim.* 4.7,8.

19. Thirdly, he ought diligently to observe the experiment which he hath had of Gods love towards him. For experience causeth hope, *Rom.* 5. 4.

20 Fourthly, he ought oftentimes to set before his eyes the examples of those, who have with happy successe placed their hope in God, *Iames* 5.10,11.

21. Fifthly, he ought to be frequent in the exercises of piety, *Rom.* 15.4.

The fourth Question is what are the signes of a true and lively hope? The signes of true hope.

22. *Ans.* 1. True hope is carried upon God onely, who is therefore cal'd *the God of hope*, Rom. 15.13. *And the hope of Israel, Jer.* 14.8.

23. Secondly, it rests upon that free mercy of God which is manifested in justification, and not upon any humane merits, or strength, nor upon any externall and common blessings of God, *Rom.* 5. 1.

24. Thirdly, it doth expect not only happinesse, but sanctification also, *Gal.* 5.5.

25. Fourthly, it is begotten, and preserved by holy exercises, *Rom.* 15.4.

26. Fifthly, it brings forth patience, 1 *Thess.* 1. 3.

27. Sixthly, it causeth spirituall joy, *Heb.* 3.6.

28. Seventhly, it begetteth a constant care of holynesse, 1 *Iohn* 3.3.

CHAP. 15.

Of Consolation.

FRom Christian hope or confidence, ariseth consolation, which is, a confirmation of the soule, against the griefe and feare that doth oppresse it, for it is not properly a rejoicing of the soule (as some thinke) but rather a represſion, or a mitigation, or an allaying of griefe, feare, or sadnesse. For that man is said to receive comfort and consolation, when he hath in some sort put away griefe, although joy be not yet come in the place, or if his sadnesse, and sorrow, be at least in some sort mitigated, and lessend. For sometimes there may be a mixture of sorrow and consolation together. Neither are men either perfectly well or perfectly ill, when they begin to receive consolation, *Esa.* 40. 1, 2. Now concerning this consolation

The first Question is, whether a believer may attaine unto solid comfort against all kinds of evill?

1. *Ans.* He may. For, 1. God the Father in respect of the faithfull is the God of all consolation, comforting them in all afflictions. 2 *Cor.* 1. 3, 4.

2. Secondly, Christ is the principle, or fountaine by which the comfort of the faithfull doth flow, 2 *Cor.* 1. 5.

3. Thirdly, the holy Ghost is the comforter of all believers imparting unto them all consolation, *John* 14. 16. 26. & 15. 26. & 16. 7. 13.

4. Fourthly, the whole Scripture maketh for the consolation of the faithfull, *Rom.* 15. 4.

5. Fifthly, this consolation is made strong by the immutable counsell of God, and by his strengthning of believers, *Heb.* 6. 17, 18.

6. Together with this consolation God doth joyne the confirmation of his grace, which consists in a reparing of their strength, and in a fortifying of them against trouble. For whereas the faithfull oft times like weake women, through the apprehension of some terrible evill, doe fall as it were into

to a swound, and all their strength is dissolved, God on the other side in this defect makes a supply by his grace of confirmation: we have a notable example of this, *Dan.*10.& 8. *There remained no strength in me, & 10. And behold a hand touched me which set me upon my knees, and upon the palms of my hands, and he said unto me, stand upright,* and 18 *Then there came againe and toucht me one like the appearance of a man, and he strengthned me and said, O man greatly beloved feare not, peace be unto thee, be strong, yea be strong, and when he had spoken unto me I was strengthned, and said let my Lord speake for thou hast strengthned me.* And this is a grace which we are commanded to seek for, *Heb.*12.12.

CHAP. 16.

Of Afflictions.

THe second Question is, what those evills be against which the faithfull ought to seeke consolation?

Ans. They are either corporall, as the afflictions of this life and death, or spirituall, as spirituall temptations and sins.

The third Question is, by what arguments, a believer may be confirmed, and comforted against the afflictions of this life? Consolation for the afflicted.

1. *Ans.* First, such kinde of afflictions are common to man, 1 *Cor.*10.13. And are wont to be accomplisht in believers while they live here, 1 *Pet.*5.9. *Act.*14.22.

2. Secondly, without Gods Providence not so much as a haire of our head shall perish, *Mat.*10 30. *Luk.*21.18.

3. Thirdly, the fatherly love of God is wont to be manifest in the afflictions of the faithfull, *Heb.*12.6.

4. Fourthly, Christ himselfe hath suffered and overcome all the afflictions of the World, to the intent he might succor us, *Heb.*4.15.

5. Fifthly, God together with the temptation, will strengthen by the spirit, and make a way to escape, 1 *Cor.*10.13.

6. Sixthly, the time of affliction is but short, 2 *Cor.*4.17. 1 *Pet.*5.10.

7. Seventhly, the fruit of afflictions is saving. For every chastening yeildeth the peaceable fruit of righteousnesse, unto them that are exercised therewith, *Heb.* 12. 11.

The fourth Question is whether we are to comfort our selves after one sort in all afflictions?

Diverse kinds of afflictions.

8. *Ans.* There be diverse kinds of afflictions, so there be severall wayes of consolation. For some afflictions are brought upon us by men for righteousnesse sake, for the cause of Christ and his Gospell and Kingdome, *Mat.* 5. 10. & 11. *Marke* 10. 29. *Luke* 18. 29. These afflictions are commonly styled by the name of persecution, or the Crosse, because of the resemblance which they have to, and participation with the Crosse of Christ, *Phil.* 3. 10. In these kindes of afflictions, consolation is easy and at hand, for we ought even to account the afflictions of this nature, and for such a cause to be themselves an argument of great comfort, *Mat.* 5. 12. *Acts* 5. 14. *Iames* 1. 2. 1 *Pet.* 4, 14. 16. The reason is because in those persecutions which wee suffer for righteousnesse sake there is the nature of a testimony, martyrdome, and example whereby we glorify God before men. And so out of the eater comes forth meat according to *Sampsons* riddle, *Iud.* 14.

9. Some afflictions are laid upon us by God to prove us, and to trie us, *Exo.* 15. 25. & 16. 5. *Deut.* 8. 2. 16. These are properly call'd tryalls and temptations. In these kinds of afflictions our consolation is not to be fetcht from the temptation it selfe, but from our manner of bearing it, when we through the grace of God in such a condition, do sanctify and glorify his Name, *Iob.* 1. 24. Our principall care therefore ought to be to frame and compose our selves to a right bearing of these afflictions, and the comfort will follow of its own accord.

10. Some afflictions are laid upon us, as punishments and corrections, *Iob.* 36. 9, 10. *He.* 12 6. For these although there be some comfort contain'd in Gods Fatherly manner of chastening, *Heb.* 12. 7, 8. Yet this comfort cannot be solidly apprehended, but onely in making right use of the afflictions themselves, *Ibid.* 6. 11. Here therefore our first care must be to make right use of these visitations before we seeke after comfort.

11. These

11. These kind of afflictions are not so different but that they may meete together, in one, and the same trouble. For in persecution the faithfull are alwayes tried, sometimes corrected, but yet there may be trials and corrections often times without persecution, and when they do meet together some of these kinds may more appeare in some then others.

The first Question is what a man in afflictions ought to do to the end that he may obtaine true and solid comfort? The duties of the afflicted.

12. *Ans.* First, he ought to acknowledge the hand of God afflicting him, *Esa.* 26.11. *Iob.* 5.6.8. *Amos* 3.6. For this consideration is the foundation of patience, 1 *Sam.* 3.18. *Ps.* 39.10. And of all those saving truths, which are received by afflictions, *Esa.* 9.13.

13. Secondly, he ought to search his wayes and acknowledge his sinnes, *Lam.* 3.39,40. *Iob.* 36 9,10. For although all afflictions are not alwayes sent directly and principally for sinne, yet sinne is the fountaine, and foundation of all afflictions, *Rom.* 5.12. It is therefore a course most equall, most safe, and most pleasing to God, that in our afflictions, we behold our sins, which either have directly procured them, or at least deserved them.

14. Thirdly, he ought to submit himselfe in the presence of God, and under his mighty hand, *Iames* 4.10. 1 *Pet.* 5. 6. 2 *Sam.* 15.20. *Levit.* 26.41. Otherwise the chastening of God is contemned, and men shew their security and vaine confidence, *Pro.* 3.11. *Heb.* 12. 5.

15. Fourthly, he ought by humble repentance to seeke the face, and favour and mercy of God. *Psa.* 57.2. *Lam.* 3.41. *Amos* 4.12. *Hos.* 5.15. & 6.1 & 14.2. There are three seasons wherin we ought to seeke God by repentance, 1. presently after sinne committed, 1 *Cor.* 5.1.2. 2. after some feare of punishment, or some threatning of God, *Eph.* 2.1.2. 3 After that the wrath of God hath in some sort broke in upon us *Dan.* 9.13. Those Christians are the best which lay hold upon the first opportunity, for they declare that they do hate sinne simply for it selfe, those that make use of the second season come next to them. For such believe although they see not, but those that repent not in the third season are altogether desperate.

16. Fifth-

16. Fifthly, he ought to see that he profit by his affliction in all the parts of new obedience. 2 *Cron.* 28. 22. *Esa.* 26. 9. *Iob.* 36. 10. *Hebrewes* 12. 10. *Esay* 27. 11. *Leviticus* 26. 18. 21.---28.

17. Sixthly, he ought patiently to expect what end the Lord will make, 1 *Cor.* 10. 13. *Jam.* 5. 7. 8. 11. 2 *Sam.* 15. 25. *Mica.* 7. 9. He that seekes freedome by unlawfull meanes doth offend God more, 2 *Kings* 1. 3. Neither yet is he free but by an exchange of a lesse evill for a greater, *Esa.* 24. 18. *Amos* 5. 19.

CHAP. 17.

Of Death.

CONcerning Death the first Question is whether it be a thing to be contemned?

Of the contempt of Death.

1. *Ans.* Death is not simply to be contemned, 1. because it is in its own nature a grievous judgement of God against the sinnes of men, and so doth represent both our desert and Gods wrath. 2. because it is in its owne nature, a passage to an eternall separation from God, so that it is a point either of desperate security, or affected wisdome, and valour, to contemne death after that manner that some of the heathen have done, who have been prais'd for so doing. But yet comparison being made betwixt death and those things which after death are prepared for the faithfull, death may, and ought in some sort to bee contemned by all believers, *Heb.* 12. 2.

The second Question is whether a believer ought to desire and pray for death?

Answ. Death is not simply and absolutely to be desired, 1. Because it is in it selfe a evill. 2. Because God as a Generall hath placed us in our station of this life, and without his Commandement we ought not to forsake, nor simply to desire to be dismist before the time that hee hath appointed, 2 *Cor.* 5. 4. 9. But yet the faithfull may and ought so to expect the life which is to come after death that they do account it much more pleasing to them then this present life,

2 *Cor.*

2 *Cor.* 5.8. And to tend thither, with the desire that is moderate, and subject to the will of God, as being a condition much better, *Phil.* 1.13. *Ro.* 8.23. 2 *Tim.* 4 8.

The third Question is, by what arguments the mind of a believer may be strengthned against the feare of death?

2. *Ans.* First, if he seriously consider, and by faith apprehend that Christ hath by his Death destroyed the power of Death, *Heb.* 2.14. and taken away its sting, 1 *Cor.* 15.56. So that death hath beene swallowed in victory by Christ, and that victory is imparted to beleevers, *Ibidem* & 54.57. How to diminish the feare of death.

3. Secondly, if he consider also that this was one end of Christs death, to free us from the feare of death, as being a great bondage, *Heb.* 2.15.

4. Thirdly, if he consider also with faith, that the love of Christ and of God in Christ is so firme and constant that no death can seperate us from it, *Ro.* 8.35.

5. Fourthly, if he consider with himselfe that for Christ the death of the faithfull is pretious in Gods eyes, *Psal.* 72.14. And be also fully perswaded that the good hand, and fatherly providence of God, is present with, and watcheth over the faithfull for good both in life and death, *Mat.* 10.28, 29, 30, 31.

6. Fifthly, if he well consider from how many, and from how great evills hee shall be freed by death, as, 1. From sin, 2. From those miseries that follow sinne, *Esay* 57.1.2.5. Which cause others often times to seeke for death, *Apoc.* 9.6. 3 From the temptations of the Devill. *Apoc.* 12.8. 4 From the opposition and vexation of the World and the flesh, *Apoc.* 14.13. *Eccles.* 4.1.2. Hence it is that death is cal'd a rest and a sleepe, *Esa.* 57.2.6. 1 *Thess.* 4.13,14. Thus much the Devill himselfe in the shape of *Samuel* did acknowledge 1. *Sam.* 28.15.

7. Sixthly, if he cast his eyes alwayes upon that happinesse to which we shall come by death, For after death. 1. The grace of God shall be perfected in us, 1 *Cor.* 13.10. 2 We shall be with God, 2 *Cor.* 5.8. With Christ and the blessed spirits, *Phil.* 1.23. 3. We shall injoy a firme and immutable estate of heavenly life, 2 *Corinth.* 5.1. *Heb.* 11. 10.16. *Luke* 16.9.

8. Seventhly, if he seriously set his minde to consider the vanity of all those things which depend upon this present life, and which we forsake at our death, *Eccl.* 2.18.

9. Eighthly, if he persuade himselfe that Gods providence without him is sufficient to provide for all those things concerning which he can be careful, and do know withall that without it, no good can be done, though he should continue in life.

The fourth Question is what a beleever ought to do that he may injoy this consolation?

10. *Ans.* First, he ought to labour that he may have a speciall faith in God through Christ, and that this faith be lively, and strong, *Luke* 2.28. 2 *Tim.* 1.12. 1 *John* 5.4.

11. Secondly, he ought with all care to preserve his Conscience pure and without offence, *Acts* 24.15, 16. *Heb.* 10.22.

12. Thirdly, he ought with this faith and Conscience to live in a continuall expectation of the comming of the Lord, so carying himselfe here as becomes a Citizen of heaven, *Phil.* 3.20. 2 *Pet.* 3.12.

13. Fourthly, he ought alwayes to thinke the hower of his death to be neare and at hand, *Psalme* 19.20. *Esai.* 28.15. 2 *Tim.* 4.6.

14. Fifthly, he ought alwaies to exercise himselfe to a deniall and forsaking of the world, 1 *Cor.* 7 29,30,31. *Gal.* 6.14.

15. Sixthly, he ought to make death familiar in a sort to himselfe both by a frequent meditation of it, and by those exercises to which God calls him, 1 *Cor.* 15.31. 2 *Cor.* 1.9. & 4.10,11.

16. Seventhly, he ought to labour that as the outward man drawes to corruption, so the inward man may be renewed more and more, 2 *Cor.* 4.16.

17. Eighthly, he ought not to thinke so much upon death it selfe, as upon Gods grace both in death, and in those things which follow after, 2 *Tim.* 4.8.

18. Ninthly, he ought in all humility to commend his soule unto God as unto a faithfull Creator, 1 *Pet.* 4.16.

CHAP. 18.

Of Temptations.

CONcerning temptations the first Question is by what arguments a beleever may strengthen himselfe against their assaults?

Of resisting temptations.

1. *Answ.* First, if he consider seriously that these temptations are part of that warfare to which the faithfull are called, *Eph.6.12.* and unto which they have given up their names in baptisme, and have bound themselves by oath.

2. Secondly, if he consider that Christ is our Captaine and Generall in this war, *Apoc.12.7.* That he is every where present and beholds the combate with his eye. This must needs be a strong incitement to provoke us to do valiantly. For he doth exhort us to fight, helpes us to overcome, aids us when we faint, and crownes those that conquer.

3. Thirdly, if he consider that the direction of the temptations themselves doth depend wholy upon the providence and disposing of God, *Mat.6.13. 2 Thess.2.11. 2 Cron. 18. 21. Ro.4.1.*

4. Fourthly, if he meditate upon the fruit and the use of temptations, *Lu.21.31. 2 Cor.12.8,9.*

5. Fifthly, if he propound unto himselfe Christ who was tempted, overcame temptations, and succors them that are tempted, *Heb.2.18 & 4.15. Col.2.15.*

6. Sixthly, if he distinguish betwixt the evill of temptation, and temptations themselves.

The second Question is, what a beleever ought to do that hee may apprehend this comfort in the hower of temptation?

7. First, he ought to account all those temptations which intice him unto sin as his utter enemies, *1 Pet.2.11.*

8. Secondly, he ought to abhor and detest those very suggestions themselves which lead unto sin, *Rom.7.15.*

9. Thirdly, he ought to arme himselfe diligently against his spirituall enemies, *Eph.6.13.*

10. Fourthly, hee ought to resist them with all his might, *Iames* 4.7. 1 *Pet.* 5.9.

11. Fifthly, he ought in this combate not to trust unto his own strength, but to implore the helpe of God, and to rest upon him, *Mat.* 6.13.

12. Sixthly, hee ought in foule temptations to abstaine from all disputation, and speciall deliberation about the thing suggested, resting himselfe satisfyed in that he doth detest them, *Mat* 4 10. For such temptations are vile and do easily cleave to us.

13. Seventhly, he ought to avoid all those occasions which may further the temptation, *Pro.* 4 14, 15.

14. Eightly, he ought to repell and extinguish with all possible strength troublesome suggestions, *Eph.* 6.16. Yea, and sometimes to contemne them also, when after all means used they cease not to be troublesome.

15. Ninthly, he ought (if they returne againe and againe with new assaults after that they have beene oft repel'd) to remember that it is the part of a valiant Souldier not onely to suffer, and come cleare off from assaults and skirmishes of his enemy, but also to indure the tediousnesse of a long siedge when there is occasion.

The third Question is, how a man may discerne whether a temptation have prevailed against him yea or no?

Signes of a prevailing temptation.

16. *Anf.* First, this is not to be judg'd from hence that a man is either troubled in his mind, or doth retaine his calmnesse. For a vexation of mind for the most part, which followes upon foule temptations, is not onely no signe of their prevailing, but is also a demonstration of a sanctifyed heart, and a quiet security doth often times shew that the temptation hath prevailed. The reason is because the opposition, which is apparent in this perturbation, is a signe that there is some thing in the soule contrary to the temptation, and a quietnesse doth betray some consent. For water is not troubled by the powring in of water but by the casting in of fire. He which finds least trouble is in most danger, *Luke* 11: 21. So *Ananias* and *Saphira* were quiet, *Act.* 5.3.8. But *Paul* found a great deale of inward trouble, *Ro.* 7.24. 2 *Cor.* 12.7, 8.

But

But if this trouble be such that it drives away a man from God, and doth not rather stir up to seeke him, it is not to be allowed or cherished, for then the temptation is, (although not directly and of its owne nature) yet indirectly and through the perversnesse of our nature; effectuall and the tempter hath obtained his desire.

18. Secondly, a manifest signe of a prevailing temptation is the commission of that sinne to which the temptation did provoke, *Mat.* 6.13. But here it is to be observed that this falls out not onely when the sinne is fully acted and committed, but also when there is even the very first degree of it, in the consent of the will, or in the least delight in the evill thought of, although there be no purpose to commit it. *Jam.* 1.14,15. And this is so much the worse if the delight be as they say *Morosa*, that is, if it continue for any while, and be not presently repeld.

19. Thirdly, although we give no consent unto the temptation, yet if the temptation arise from our selves, there is a sinne of ours in it, even in its first conception, because it flowes out of our flesh and from our corruption, although it may be kindled and blowne up to a flame by the Devill, *Mat.* 15.18,19. *Gen.* 6.5. & 8.21. *Iames* 1.14. But this degree of sinne is such that though it requires perpetuall humiliation, yet it ought not to deprive us of comfort, because it is the common condition of all the faithfull, who this notwithstanding are in Christ beloved, and accepted of God. But if the temptation proceed meerely from the Devill we ought to detest it, as much as possible we can, but are not to acknowledge it for our own sin, *Mat.* 4.36. 9.

20. Now a temptation is then to be judged to proceed from the devill alone and not from our selves, 1. when it is repugnant to the light of nature, or to reason it selfe, and to our naturall inclination, 2. when is ariseth not as other ordinary thoughts, but ceaseth upon, and invades the minde suddenly, and with a kinde of vehemency, after the manner of flashes of lightning.

21. Fourthly, so long as by fervent prayers and such like spirituall weapons we do resist and wrastle with any temptation

tion we may be sure that it hath not yet prevailed over us, and that it hath not as yet gotten us within its power, 2 *Cor.* 12.7,8,9. *Iames* 4.7.

rituall sertions.

The fourth Question is how the Conscience of a beleever may be supported in a temptation of God, that is, in some spirituall desertion upon which there followes much anxiety?

22. *Ans.* First, we must remember that even the best of Gods servants have had experience of these desertions, as *Iob.* 6.4. 9. 13.26. & 16.9. *David Psalme.* 6. & 77. And even Christ himselfe the beloved Son of God, *Mat.* 27.46.

23. Secondly, we must know that these desertions are not so much reall and in very deed, as in our sense, and apprehension, *Heb.* 13.5.

24. Thirdly, we must know that God doth not forget his people, no not then when he seemes to have forsaken them, *Esa.* 49.15,16. But doth for his own glory and their good only seeme to do so.

25. Fourthly, we may be sure by Gods Word and Covenant that this desertion shall be but short, especially if it be compar'd with the time and continuance of his mercies, *Esa.* 54.7,8. & 57.20.

26. Fifthly, we must make inquiry in our Consciences with all diligent examination whether our owne sinnes have not beene the cause of Gods so dealing, *Esa.* 57.21. Which if we shall finde to be so, we must confesse them humbly, inreate for mercy, and seriously forsake them me *Psal.* 51.

27. Sixthly, we ought to live by Faith, *Heb.* 2. 4. waiting for the Lord which hideth his face from us, *Esa.* 8.17.

28. Seventhly, we ought to stir up our selves to lay hold upon God, *Esa.* 64.7.

29. Eighthly, we ought alwayes to remember that although God do seeme to be absent from us a long while, yet he doth only wait for a fit time to shew mercy, *Es.* 30.18.

Chap. 19.

CHAP. 91.

Of the Conscience of sinne.

CONcerning sinnes the first Question is, how a Christian may be comforted when his Conscience doth reprove him for, and accuse him of diverse sins?

1. *Ans.* Sinnes are of two sorts, For some be properly cal'd infirmities, or faults which do comonly cleave to the best and most vigilant of the faithfull, 1 *Cor.*6.7. Others are more hainous wickednesse which neither are to be found in all the faithfull nor in any of them at all unlesse very sedom; and by reason of some violent temptation, *Romans* 6. 13. *Gal.*6.1.

2. An infirmity is when a purpose to do well is present, but power of performing it is absent, *Rom.*7.18. A wickednesse is when the purpose it selfe at least in some particular fact is impious, 2 *Sam.* 12. 10. Now in case of infirmities these following arguments may serve for consolation.

3. First, even the best and most perfect of Gods Children while they live here are subject unto these failings, *James* 3.2. 1 *John* 1.8.

4. Secondly, God doth pitty his servants in their infirmities as a loving Father pitties his little children, *Ps.*103.13. *Mat.* 3. 27.

5. Thirdly, Christ himselfe is touched with the sense of our infirmities, *Heb.*4.15.

6. Fourthly, Christ himselfe is such a propitiation for such kinde of sinnes, that he offers us consolation for them before they be committed, *John* 2.1,2. *Ro.*6.14.

7. Fifthly, by Christ we have accesse with boldnesse to the Throne of grace, that wee may obtaine mercy, *Heb.*6.14.

8. Sixthly, God at our prayer will cure our infirmity, *Esa.* 40.29. *Ps.* 103.3.

9. Seventhly, the spirit helpeth our infirmities, *Rom.*8.26.

10. Eighth-

10. Eighthly, these infirmities shall not be imputed to us for sins, *Rom.*7.17.10.

11. In more hainous sinnes, there can be no solid comfort had, till they be taken away, 1 *Cor.*5.2.6. The reason is because such kind of sinnes make even beleevers themselves subject to the threatnings of the Law, and do in a great degree, exclude them from the promises of the Gospell, wast the Conscience, *Heb.*10.22. And expose them to the wrath of God, as being partakers with the wicked and unbeleevers. *Eph.*5.6,7. *Gal.*6.17. And therefore have in them a cause of terror not of consolation. *Heb.*10.31. Yet a beleever may in some sort susteine himselfe even in the greatest sinnes with the possibility and hope of mercy, *Romans* 11. 23. *Luke* 22. 23.

The second Question, what a beleever is to do that he may have consolation, in case his Conscience accuse him for his sinnes?

12. First, he ought to be affected with sinne, and to groane under it as a burden, *Mat.*11.28,29.

13. Secondly, hee ought continually to detest all sinne, *Ro.*7.15.

14. Thirdly, he ought evermore to have a care that he fulfill not the lusts of sinne, *Gal.*5.16.

15. Fourthly, he ought to indeavour the mortification of them. *Ro.*8.13.

26. Fifthly, he ought looking upon the promises to fly unto Christ and to cleave unto him more and more, *Rom.*7. 25. *Phil.*3 9.

27. But grosse sinnes must first be removed and taken away before a man can be fit to receive solid consolation, *Esa.*1. 16.27,18.

Certaine

Certaine collections out of the Booke of *William Paris* concerning temptations, and the resisting of them, which I thought good here to set down for the further illustration of the Doctrine of temptations, because they are not read in the Author, except by a very few.

FIrst, *Temptation in one sense is nothing else but a triall, and to tempt is nothing else but to make a triall or experiment of anything, that we may know it, that is, that it may be discover'd, and become manifest, and this is all that the Devill can doe, hee cannot with strength conquer us, or cast us down. For unlesse we of our owne accord trust him, and deliver our selves into his hand, he can have no power over us. He can prevaile no farther against us, then we give him leave or permit him. All that he can do therefore is to tempt us, that is to make an experiment what we are, whether weake or strong, whether we be such as will yeild to him, or whether such as will resist him valiantly. And if in the beginning of the temptation, he finde that we make valiant resistance, he despairing of the victory, and being overcome and confounded, for the most part departeth presently. And this is the property of a tempter when hee hath made his argument, and found what he sought for, to surcease the work of temptation.*

II. *In another sense temptation signifies, a fighting against one, or a war, or a battell, and it is very likely that whatsoever the Devill attempts against us is by way of such a fight, if we consider the matter but diligently. For he doth all that he doth with a purpose and desire to conquer, whether he lay snares for us, or whether he make tryall of us, or whether he pretend some good things to deceive us, or whether he smite us with the staffe, or sword, whether he undermine the wall of our defense, or whether he take from us our spirituall food, or procure it to be taken away, for he doth do all these things with a desire to do us a mischiefe. And in very deed, all these are parts of that war, or combate, wherewith hee fights against us.*

III. *Every sinne hath its temptations, and against the mind of man doth the devill fight, besieging it, in a circumventing way, and ordering his armies, and forces, against the armies of vertues, and against the Castle of mans soule.*

IV. *The fightings which arise from the faculty of reason within our selves are these,* 1. *Curiosity, that is a lust to know things not necessary, and things the knowledge of which tend nothing to, nor helpe forward at all salvation,* 2. *Slownesse to believe,* 3. *Levity in believing every thing,* 4. *Doubtfulnesse,* 5. *Suspitiousnesse,* 6. *A Spirit of blasphemy which is a spring and fountaine of abominable thoughts, and of thoughts so horrible and troublesome, that such a kind of temptation is like a martirdome, and there have beene some that have rather desired to suffer Martyrdome then to endure such thoughts.*

V. *Any one may resist any temptation of the Devill, if he do simply and purely will it, without any mixture of unwillingnesse. For no man is overcome, or yeilds to the temptation utterly against his will, for so his will remaines unconquered, and victorious and uninclined to consent unto the temptation, and so a man should both yeild, and not yeild. But that a man may, simply, and purely be willing to make resistance it is not from man himselfe, or from any naturall power in him but from the gift of God, and the helpe and assistance of his grace.*

VI. *Now wee must observe that when the question is, whether a man may have a will to resist temptation? this word* may *doth admit two significations; For it signifies sometimes a possibility which is passive, in respect of capacity, and sometimes in regard of vertue or power, or efficiency, now it is manifest, that no man can resist any temptation by way of efficiency, but by way of possibility, or passibility.*

VII. *Besides the gifts of graces and of vertues the providence and protection of God is necessary for believers, that they may resist temptations, and so are those manifold helps wherwith God succors his elect in the combate.*

VIII. *The first of these helpes is a driving away of the enemies whereby they are sometimes not suffered to tempt the Elect,* Job. 1.

IX.

IX. *The second helpe is a bridling of the enemies that they cannot tempt so much as they would,* Job. 2.

X. *The third helpe is from the tempter himselfe, when even that very shape under which he tempts affords us some helpe and instruction, so the forme of the Serpent might have caused* Eve *to have suspected his temptation.*

XI. *The fourth helpe is from the temptation it selfe, when it either stirs up feare in us, which is the best keeper, or stirs us up to fight, and incourageth us against the enemy.*

XII. *The fifth is, a new grace, or an increase of the former. For to those that imploy their talents well God gives an increase either in the greatnesse, or number,* Mat. 25. *Luke.* 19.

XIII. *The sixth is a cessation, or peace, or rather a truce from the temptation.*

XIV. *The seaventh is a refreshment in the heate of temptation, which is a mitigation of it, as when the tribulation is turned into a sollace.*

XV. *The eighth is a comforting, that is a stengthning, and lifting up of the heart by a promise of strength and victory, and by a demonstration of the weakenesse of the enemies, and the lightnesse of the fight.*

XVI. *The ninth is consolation, that is a chearing of the heart, in troubles, in sorrow and griefe.*

XVII. *The tenth is a bestowing of Faith and Hope, and a confirmation of the same, against the shaking of feare, which ariseth from our own defect and infirmity.*

XVIII. *The eleventh is an upholding of them that are set upon that they faill not, that is, that they receive no hurt. Now they are oft times so assaulted that they are ready to fall, and that for this end that they may acknowledge their own infirmities, and may ascribe it to Gods mercy and not their own power, that they are kept from falling.*

XIX. *The twelfth is, Gods receiving of them that fly unto him, in respect of which he is called, the hiding place of the Elect.*

XX. *The thirteenth is Gods fighting against and overthrowing the enemies.*

XXI. *The fourteenth is outward tribulation of which there are many profits helping this way.*

XXII. *The fifteenth is the remembrance of the last things, Death, judgement, damnation and happinesse.*

XXIII. *It is very difficult to overcome temptations because that in this corruption of our nature no man fights with all his strength against any temptation, but partly for it, and against himselfe. A believer in temptation is as a Kingdome divided within it selfe, like an armed Horseman that sits upon a winching, unruly, and unbroken Colt, like a House well built, but upon a weak foundation, like a stout warriour standing upon a slippery pavement, or he is partly armed, and partly without armour, or loaded with a grievous burthen.*

XXIV. *Amongst the most hidden treacheries and most subtill temptations of the devill, whereby the most wise, and valiant Christians are often times brought under: the first is a long tediousnesse, whereby he wearies him, by which he indeavours, not only to bring him whom he tempts into the temptation, but into desperation also, to make him believe that he belongs not to God, and that God cares not for him, And from hence comes this folly and mischief because men know not what a great deale of advantage ariseth from a long and often combating with temptations, how it serves for the breaking of pride which is rooted within us, for the discovering of other infirmities which would else have never been seen, and for the preservation of humility.*

XXV. *The second craft of the devill is, the strangenesse of the temptation, for he oft times sets upon many of the elect with unusuall temptations, whereupon it happens that they become very fearefull that they belong not to God, because they cannot heare of any that have bin tempted in the same sort.*

XXVI. *The third subtilty is, when the devill goes about to make a man change that state wherein he is, and wherein he is well, even as Birds and Fishes, are often times, by noise, and vehement stirring, driven out of those places in which they were safe from the nets and the snares of the Foulers, and Fishers.*

XXVII. *The fourth subtilty is when he invites a man to those things that are above his strength.*

XXVIII. *The fifth subtilty is when under the pretence of some good, he drawes man into danger.*

XXIX.

XXIX. *The sixth subtilty is when under the pretence of vertue e perswades a man to some vice.*

XXX. *The seventh and most dangerous subtilty of all, is a peace, and cessation from temptations, whereupon follows security, sloath, pride, contempt of our brethren, hardnes of heart.*

XXXI. *A man may resist temptations three wayes,* 1. *He resists that consents not. The tempter is overcome, if he overcome not us,* 2. *He resists temptations that flyes from them and shunns them,* 3. *He resisteth which beateth them backe & makes opposition.*

XXXII. *With a shunning of temptations we must joyne an indignation. For even as a* Marchant *that hath some pretious commodity, will scorne to looke after, or to hearken to such a chapman as shall offer him for it a great deale under the worth, and some times falls into an indignation against him, so he which loves God intirely will not vouchsafe to looke after or hearken to the Devill, whatsoever he offer him, that he would forsake him, yea and he cannot but have an indignation when he offers him that which is infinitely of lesse worth and even nothing at all in comparison.*

XXXIII. *And here it is a point of wisdom, and spirituall skilfullnesse, so to cleave unto vertue and to preserve and defend it that the darts of the tempter may not come at us. So many which love God fervently, do so cleave unto him and bend themselves to do his pleasure, and do imploy themselves so diligently therein, being fixed in such kind of exercises immovably, that the Darts of the temptation do not touch them.*

XXXIIII. *A temptation is best of all beaten back by its owne weapon, now every vertue doth so, as oft as in the temptation its beauty and pretiousnesse is seriously thought upon, for by such a kinde of meditation, both the sinnes that do tempt us, and the thoughts and darts that proceed from them are alwayes as it were wounded, and weakned, and sometimes also they vanish into nothing, even as darkenesse vanisheth, and flyeth away, where light approacheth; for this cause onely doth vice, and the pleasures and profits thereof seeme to us in the hower of temptation to be of some moment worth, because*

at that time the Law of vertue is hid from our Eyes, either through ignorance, or negligence, even as the onely reason why rotten wood, and the scales of fishes do shine in the night is, because the light of the sun or at least other lights are wanting

The end of the second BOOKE.

OF

OF MANS DVTY IN GENERALL

CHAP. I.

Of Obedience in Generall.

HItherto we have ſpoken of thoſe things that belong to the ſtate of man, now it followes that we inquire into the actions, and converſation of his life.

And here in the firſt place we are to intreat of obedience to God in generall, where

The firſt Queſtion is what are the ſignes of true obedience?

Signes of true obedience.

1. *Anſ.* Firſt, if we make more account of Gods will then any commands of men, or any pleaſure of our owne, *Acts* 4.19.& 5.29. *Mat.*26.39. The reaſon is becauſe obedience properly conſiſts in this, that we do ſimply, and abſolutely apply our will to the will of God.

2. Secondly, if our hearts bee flexible, and eaſy to be wrought upon by Gods perſuaſion, *Ep.*2.2.& 5.6. *Col.*3.6. where

Are children of disobedience.

where the υἱοὶ τῆς ἀπειθείας children as I may say *insuasibilitatis*, that are not to be perswaded. For they are opposed to those which 1 *Pet.* 14. are cal'd τέκνα ὑπακοῆς obedient children. Opposite to this disposition is a hard, and stony heart.

3. Thirdly, if we do prepare our selves to follow the will of God in all things, *Deut.*5.33. Even in those which seeme to be opposite to, and to crosse our profits, so that the flesh apprehends them to be evill, *Ier.*42.2. *Heb.*11.8. *Phil.*2.8.

4. Fourthly, if we do apply our selves to the obedience of Gods will, even then when we see no reason for it, *John* 13 7,8. 1 *Sam.*5.9.15. Otherwise we follow not simply Gods will, but the reason of it.

5. Fifthly, if we be ready in regard of the disposition and bent of the heart, to obey Gods will not only in those things wherein we know his pleasure, but even in those wherein for the present we are ignorant of his will, *Ex.*10.27.

6. Sixthly, if we desire most of all, to know that part of Gods will that concernes our selves, and our own duty, *Ps.* 119.33,34. *Acts* 9.7. *Job.* 21.13,14.

7. Seventhly, if the feare of God be continually before our eyes, so that we take heed of diligently, and shun carefully the offending of him, *Heb.*12.28.29. 1 *Pet.*1.17.

8. Eighthly, if we depend not upon that successe, and event of our obedience which we find in this world, but resolve to hold on, though our obedience procure us never so many afflictions, 1 *Pet.*2.19,20,21. & *Dan.*3.17.

9. Ninthly, if wee exercise our selves in the use of those mercies whereby our hearts may be framed to obedience, 1. *Cor.*29.

The second Question is, by what motives a man may be stird up, to yeild obedience unto God?

Motives to obedience.

10. *Ans.* First, If he apply his mind to consider of Gods Authority, *Matthew* 1.6. *Ieremy* 35. *Romans.* 6.18.20. 1 *Cor.*6.19.

11. Secondly, if he consider also Gods power, *Ier.*18.6.

12. Thirdly, if he consider that the obedience that God requires of us, tends not at all to his advantage but to ours, *Iob.* 22 2. & 35.6.7.

13. Fourth-

13. Fourthly, if he consider, the benefits of God bestowed upon him, what and how great they be, *Rom.*12. 1. *Ex.*20. 2. And upon this point our soule should settle as upon a consideration most effectuall; for it is manifest, that the obligation of debt, towards a benefactor is augmented and increased, according to the greatnesse of the benefit. For there is no Question, but that every benefit doth bind him that receives it to the benefactor, and the greater the benefit is the "greater the bond. Well therefore doth *William Par*, urge this "consideration after this manner: if any man should give to "another a 1000 marks; questionlesse he which receives such "a kindnesse should be much bound to the giver, and if he "should give him 2000 marks, the bond would be doubly "greater, and so on infinitely. If therefore he should give "him any thing which were infinitely better, or more pre-"tious, the receiver would be infinitly more bound. Now a "mans eye, or his tongue alone, (much more his whole body) "is incomparably better, then a 1000 markes, therefore e-"very one is infinitly more bound to God, for his tongue, "or eye alone, then he should be for the gift of a 1000 marks. "Againe let us suppose that God should give to one man, a "1000 marks only, and to another a 1000000 it is manifest "that the obligation and debt of thankfulnesse, and service, "from him that received the greatest benefit infinitly, is in-"finitly greater then the bond, and obligation of him that "received the lesse; seeing therefore the obligation whereby "a man is tied to God for his tongue, or eye alone is infinitly "greater then the other, it is manifest that this obligation "is infinite. Now then that obligation, wherein a man is "tyed to God, for his whole body is after a sort more infinit, "and that for his soule is yet greater, and that againe for eter-"nall & everlasting life, must needs be much greater, and so in "the rest, it is manifest therefore that our obligation and "debt to God, of thankfulnesse and service is in many res-"pects infinite.

13. Fifthly, if he consider that the end of Gods greatest mercie is obedience, *Luke* 1.74 1 *Pet.*1.18.

15. Sixthly, if he do attend how he is called upon by God

continually to obedience, *Titus* 2. 12. 1 *Thessa.* 4.7. 1 *Pet.* 1.15.

16. Seventhly, if he remember how we are bound by a most firme covenant to serve God, *Iob.* 31.1. *Heb.* 8, 10.

17. Eighthly, if he consider the misery of those, that obey not God, for hee is the servant of sinne, to death, *Rom.* 6.16. 21.

18. Ninthly, if he meditate of the promises that are made to obedience, 1 *Tim.* 4.8. 2 *Cor.* 7. 1. *Heb.* 5.9.

19. Tenthly, if he alwayes set before his eyes the threatnings against, amd the vengeance which is prepared for the disobedient, 2 *Thess.* 1. 8.

The third Question is by what meanes a man may be made fit, to yield obedience unto God?

The manner how to stir up, and promote the study of obedience.

20. *Ans.* 1. He ought to have a speciall care that his Faith be solid and lively. For all the obedience which is acceptable unto God, is obedience of Faith, *Rom.* 1.5. & 16.26.

21. Now faith brings forth obedience foure wayes, 1. because while it cleaves unto the Word of God, as the Word of eternall truth, it makes all those motives to obedience, which are found in the Scriptures to be forcible, and effectuall, 2. Because it doth obtaine all grace from God, 3. Because it doth joyne us to Christ, as to our head, without whom we can do nothing, and in whom we can do all things, *Iohn* 15. *Phil.* 4.13.4 Because it doth as it were drive such a spirit of life out of Christ.

22. Secondly, he ought to yield himselfe up to the spirit 1 *Pet.* 1.22. that he may be in the spirit, *Rom.* 8 9. And that the spirit may dwell in him, *Ver.* 2. that he may be moved by the spirit, *Ver.* 14. walke in the spirit, *Gal.* 5. 16. be led by the spirit, *Ver.* 18. Live and go in the spirit, *Ver.* 25.

23 Thirdly, he ought to apply his mind to receive the word of God in the power of it 1. *Thess.* 1. 5. 2 *Cor.* 10. 4, 5. *Rom.* 6. 17.

24. Fourthly, he ought to use all his indeavour to present himself obedient unto God, according to his Word *Rom.* 6.13.19.

CHAP. 2.

CHAP. 2.

Of Knowledge.

BEcause to the performing of Christian obedience there is necessarily required some knowledge. Concerning knowledge therefore.

The first Question is, what a kind of study of knowledge ought to be in us?

1. *Ans.* First, wee ought in this study to take heed of all affected ignorance, 2 *Pet.*3.5. *Pro.*2.22.29.7.

2. Secondly, we ought also to avoid all curiosity, *Deut.*29 29. *Pro.*25.1. 1 *Tim.*6.20. 2 *Tim.*2.23. *Titus* 3.9. *John* 21. 22. *Acts* 1.6,7.

3. There is a fivefold curiosity of knowledge, 1. when we would know those things that God hath not reveal'd, 2. when we seek to know those things which belong not to our selves, but to others, 3. when we spend most study about things least necessary, 4. When we desire to know the hardest things, and neglect the principles, and fundamentalls, 5. When we rest not simply in the Will of God, but would see a reason of it.

4. Thirdly, we ought to study for the knowledge of those things especially which are most necessary for us in our life, *Pro.*9.12. 1 *Tim.*6.8.

5. Fourthly, we ought to labour for a growth in knowledge, not contenting our selves to be children in understanding 1 *Cor.*14.20. *Heb.*5.12. *Cor.*3 16.

6. Fifthly, we ought to take heed of all pride, which is wont to spring from knowledge, 1 *Cor.*8.1.

The second Question is what a man ought to doe that he may obtaine solid knowledge? Meanes to obtaine knowledge.

7. *Ans.* First, the mind is wholly to be devoted unto piety, *Pro.*1.7.9,10. *Psal.*25.14 *John* 7.17. For as knowledge is easy to the godly, *Pro.*8,9 & 14.6. so to the wicked it is impossible, *Pro.*24.7.

8. Secondly, we must deny our carnall wisdome, 1 *Cor.*3.18. *Pro.*26.12.

9. Thirdly, the lusts of the flesh are to be avoyded, because they blind the mind, *Eph.*4.18. By abusing, disturbing, alluring, and pressing it down.

10. Fourthly, Heavenly wisdome is to be highly prized and to be sought with proportionable care, *Pro.*2.4. & 3.14. & 47.

11. Fifthly, it is to be desired of God by earnest prayer, *Ja.*1.5.

12. Sixthly, humility and modesty and sobriety must be observed, *Pro.*11.3. *Rom.*12.3.

13. Seventhly, we must confer and consult with those that God hath indowed with a larger measure of this knowledge, *Pro.*15.12.

14. Eighthly, we ought to glory in a holy manner in the possession of Heavenly knowledge, *Ier.*9.24.

15. Ninthly, this wisdome is to be sought, in a daily and religious heeding and hearing of the Word of God, 2 *Tim.*3.16.

16. Tenthly, that knowledge which we have obtained must be turn'd into use and practise, *Matthew.* 25. 29. *John* 13. 17.

Motives to labour after Knowledge,

The third Question is by what arguments a man may be stir'd up to seeke this Divine knowledge?

Answ. 1. Because knowledge pertaines to the naturall perfection of a man, as appeares by the temptation of our first parents, *Gen.*3.5. 2. It is that which makes a difference betwixt man and the bruit beasts, *Psal.*32.9. 3 They which are destitute of this knowledge are in some sort more stupid then the bruit beasts, *Esai.*1.3. 4 Knowledge brings along with it a certaine singular, and honest delight, *Pro.* 14 13. 14. 5 Without knowledge the heart of man cannot be good, *Pro.*19.2. 6 Knowledge is the key of the Kingdome of Heaven, *Luke* 11.52. 7 Knowledge is the spirituall food of the soule, *Ier.*3.10. 8 This knowledge is necessary to make us partakers of the covenant of God, *Heb.*8.11. 9 The faithfull are all of them children of light not of darkenesse, *Ephes.* 5.8. 10 The want of this knowledge, and averseness to it is foolishnesse, *Pro.*1.7.22. 11 It is the cause of all wickednesse,

1 *Cor.*

1 *Cor.* 2.8. 12 It doth so corrupt good affections that it makes them become evill, *Rom.*10.2. 13 It is a cause, and note of perdition, *Hos.*4.6. 2 *Cor.*4.3.

CHAP. 3.

Of the Feare of God.

THe feare of God, hath very neare affinity with the knowledge of God, *Psal.* 119. 79. Concerning this feare therefore:

The first Question is whether all kind of feare of God be good? A good and evill feare of God.

Ans. There is both a good and evill feare of God, *Ex.* 20. 20. And hence it is that feare is sometimes generally commended, *Pro.*28.14. Sometimes againe it is generally found fault with, *Apoc.*21.8.

The second Question is what is that feare of God that is to be found fault with?

2 *Ans.* 1. That feare which scarres men away from God, or which drives them to fly away from him, *Ex.*20.18. *Gen.* 3.8. *Apoc.*6.16. An evill feare. 2 The feare of them also which are onely affraid of Gods anger. *Ia.*2. 19. *Ro.*8.15.

The third Question is what is that feare of God which is commendable?

Ans. 1. When we reverence the Majesty and Power of God, so that the principal cause of our feare is not any evill which we are in danger of, but the excellent perfection of God, *Gen.*28 17. & 31.42.53. *Eccles* 5. 2. 2 When we are most affraid of offending God, *Eccles* 9.4. *Pro.*13 13. 3 When we are affected with trembling upon the sight of Gods wrath, *Psal.* 90.10.

The fourth Question is whether the feare of punishment be not a servile feare?

4 *Ans.* If it be only in respect of punishment it is meerly servile, and vitious, 2. If in punishment we have a chiefe respect unto our own misery, so far it is servile 3. But if Servile feare.

punishment be respected only secondarily, and be fear'd especially for this cause that it separat's from God, and tend's to this end to make us more wary in waiting before God, such a feare is laudable. 4. If the Minister of God, and the revenger be to be fear'd for wrath, *Ro.*13.4. much more is God himselfe, *Heb.*12 29. *Amos.*3 &.8.

The fifth Question is what be the signes of the true feare of God?

5. *Answ.* 1. If we seriously and carefully avoid those things that are displeasing in Gods sight, *Pro.*3 7. & 14.16.& 16. 6. 2. If out of Conscience to God, we abstaine from those sinnes that are most secret and those which in respect of men, we might with safety enough commit, *Lev.*19.14. *Gen* 42. 18. *Iob.*31.21.22,23. 3 If we not only abstaine from sins but even hate them, and that for this cause especially becausse God doth detest them, *Pro.*8.13. 4 If we be most carefull to take heed that we depart not away from God, *Ier.*52.40. 5 If we not onely abstaine from evill but study to do that which is good *Ecclesiastes* 12.13. *Deut.* 5.20. 6 If wee labour after perfection in every part of Sanctification, 2 *Cor.*7 1. *Phil.* 2.12. 7 If we neither feare men nor any creature so that they can scarre us from doing our duty, *Mat.* 10 28. *Esa* 8.12. 13.1 P*et.*3.14,15. 8 If we imploy our selves in the Word of God, and other holy things with feare, 1 *Cor.*7 25. 9 If we use the very name and attributes of God with reverence, *Deut.*28.58.

Motives to feare God.

The sixth Question, by what motives a man may be stir'd up to feare God?

6. *Answ.* 1. By a consideration of Gods Omnipotency, *Ier.* 5.22. *Iob* 37.23.24. *Psal.*76.4,7. 2 By a consideration of the Kingdome of God *Psal.* 99.1. *Jer.*10.7. *Dan.*6.26. 3 His powerfull government of all things, *Esa.*25.1,2,3.4. 4 His particular judgements against sinne. P*sal.*119.118,119,120.17, *Heb.*3 16. Eph.3.5.7. 5. His universall judgement of the whole World, *Eccles* 12.13,14. 1 P*et.*1.17. 6 His threatnings 2 *Kings* 21.19. *Heb.*3.16. 7. The punishments that lie upon us, *Luke* 2?.4. 8 The mercy of God, P*sal.*130.4. 9 His benefits, *Ier.*5.24. P*sal.*72.5. 10 The promises that are made

to

to them that feare God, *Psalms* 25. 12, 13, 14, & 34. 9. & *Proverbes* 10. 27. & 13. 13. & 19. 23. & 22. 4. *Eccles* 8. 12.

CHAP. 4.

Of humility towards God.

BEcause the nature of obedience stands in subjection, therefore in the next place we must treat of humility towards God in which there is a submission, *Is.* 4. 6, 7. which is joyned with the feare of God, *Pro.* 22. 4.

The first Question is what are the signes of true humility towards God?

1. *Ans.* First, A serious acknowledgement of our owne imperfection before him, *Psal.* 30. 2. 3. *Esa.* 40. 6. 1 *Pet.* 1. 24. For pride stands in an imagination and affectation of excellency; Sins of humility.

2. Secondly, an acknowledgement of that same great guilt which lies on us by reason of our sins committed against him *Rom.* 3. 19. For pride doth exclude the serious confession hereof, *Luke* 18. 11.

3. Thirdly, a submission with silence to the judgements of God, *Psal.* 39 5. 1 *Rom.* 3. 18. *Iob.* 1. 21. & 39. 37. For a proud man answers againe, *Rom.* 9. 20.

4. Fourthly, an amplification of the grace and mercy of God in all his benefits, 1 *Chron.* 29. 14. For a proud man doth in some sort thinke himselfe worthy of all good things, and that they are no more then his due, *Deutri.* 8. 14. 17. & 9. 4.

5. Fifthly, an holy admiration of those wayes of God which are past finding out, *Iob.* 42. 3. *Rom.* 11. 33, 34. *Psal.* 13. 1. For a proud man thinks himselfe able to comprehend all things, and that all things ought to be communicated to him.

6. Sixthly, a laying aside all our dignity and excellency above others, in the presence of God and duties of his worship,

ſhip, *Apoc.*4.10. For a proud man hath his thoughts upon his owne excellency, and doth contemne others even in the preſence of God. *Luke* 18.11.

7. Seventhly, an apprehenſion of our owne meaneſſe and baſeneſſe in the preſence of God, and a trembling becauſe of of his Majeſty, *Gen.* 18. 27.

8. Eighthly, an holy modeſty in the worſhip of God, *Eccles* 5.1,2,3.

9. Ninthly, a voluntary undertaking of thoſe taskes which God puts upon us although they may ſeeme to be but men and baſe, *Phil.*2.8. *Iohn* 13.14.

The ſecond Queſtion is by what arguments a man may be ſtir'd up to the ſtudy of humility towards God?

Motives to humility.

10. *Anſ.* Firſt, if he ſet before his eyes the majeſty and power of God, 1 *Pet.*5.6.

11. Secondly, if he conſider of the nature of this humility to wit that it makes the ſoule of man fit, that it may become an houſe or temple of God, *Eſay* .66.3. That it may be a ſacrifice for God, *Pſal.*51.19. that it may be a receptacle for the grace of God, *pro.*3.3.5. that it may be capable of wiſdome, *pro.*11.2. For this is the mother of all other vertues, and is alſo it ſelfe a ſingular ornament of the ſoule, 1 *pet.*5.5.

12. Thirdly, if he conſider of the promiſes which are made to the humble. God will reſpect them, *Eſai* 66.2. He will give them his grace, *Iam.*4.6. 1 *pet.* 5.5. He will exalt them, *Iam.* 4.10. 1 *pet.*5.6. *Luke* 18.14. He will reward them with all kind of good things, *pro.*22.4.

13. Fourthly, if he conſider that humility is neceſſary to the end that we may ſeeke God and turne away his anger, *Eph.*2.3.2 *Chron.*12.7.

14. Fifthly, if he conſider that humility is required in every duty that we performe to God, *Mica.*6,8.

Chap. 5.

CHAP. 5.

Of Sincerity.

BEcause sincerity is a proper quality of obedience. concerning it therefore.

The first Question is, wherein consists the sincerity of obedience? What sincerity is.

1 *Ans.* First, that it be not only externall, but chiefly, and principally, internall, *Psal.* 51.8. *Mat.* 23.25.

2. Secondly, that it respect God especially, and not men. *Col.* 3.23. *Mat.* 6.1.

3. Thirdly, that there be a shunning of all mixture of corruption, and by-respects, 1 *Cor.* 5.8.

4. Fourthly, that nothing be omitted, or neglected, which belongs unto perfection.

5. Fifthly, that it expect its fruit from God, and not from man, *Rom.* 2.29.

The second Question is, what are the signes of sincerity? Signes of sincerity.

6. *Ans.* First, if a man love the light of the Word, and come to it that his deeds may be made manifest, *John* 3.21.

7. Secondly, if he be obedient in the absence, as well as in the presence of lookers on, in secret as well, yea and more, then in publike, *phil.* 2.12. *Mat.* 6.6. Not only when God makes his presence manifest by his judgements, but even when he seemes to be absent, *psal.* 78.34.

8. Thirdly, if he cleave fast unto God in adversity, as well, as in prosperity, *Iob.* 1.8,9,10,11.

9. Fourthly, if he have a care of all Gods Commandements, even of those which seeme to be least, *Mat.* 5.19.

10. Fifthly, if he abstaine from all appearance of evill, *Thess.* 5.22.

11. Sixthly, if he neither cover, nor excuse his sins, but confesse them, and forsake them, *Pro.* 28.13. 2. *Cor.* 7.11.

The third Question is, by what Motives a man may be stir'd up, to endeavour after sincerity?

Motives to sincerity.

12. *Ans.* First, because God is the searcher of the heart and reins, *Pro.* 16.2. & 21. 2. *Psal.* 7. 10. & 26. 2. *Apoc.* 2.23. *Iob.* 31. 4.

13. Secondly, because it is the means to procure true peace, joy, and security, *Pro.* 10 9.

14. Thirdly, God is delighted in sincerity, *psal.* 51.8. *pro.* 10.20. And will blesse those that be upright with all sorts of blessings, *pro.* 28. 10, 18.

15. Fourthly, a double heart is a base, monstrous and abhominable thing.

CHAP. 6.

Of Zeale.

BEcause the highest degree of our obedience towards God, consisteth in zeale. Therefore concerning this zeale.

The nature of zeale.

The first Question is wherein the nature of zeale doth consist.

1. *Ans.* It consists in that, that the affection of pleasing God, and promoveing his glory be, in the highest degree, *Apo.* 3.15. 19. Now because such a kind of vehemency doth principally shew it selfe in the resisting of those things which oppose the will and glory of God; Therefore for the most part it is referred to that opposition, which is made against evill.

Signes of true zeale.

The second Question is, what be the signes of true zeale?

2. *Ans.* First, if it be according to Knowledge, *Rom.* 10. 2.

3. Secondly, if a man be ready to performe whatsoever duty may be injoyned, according to his strength yea and above his strength, 2 *Cor.* 8.3.

4. Thirdly, if he be diligent in the execution of his duty, *Act.* 18.25.

5. Fourthly, if hee put no other limits and bounds to his obedience, then those which God himselfe shall set, *Exod.* 36.6.

6 Fifth-

6. Fifthly, if a man be milde in his owne cause, and in those things which concerne himselfe, and fervent in those which concerne God, *Numb.*12.3. with *Exod.*32.19. *Galat.*4.12. with *Acts* 13.9.12. For true zeale is therefore called the zeale of God, because it is principally carried toward God; Whereupon one saith, it is *an affection to revenge the injuries of God, or to root out the enemies of God, or a jealousy persecuting the adulteries of Christs Spouse, together with the occasions and signes of Adulteries; or a vehement love which doth by a close and strait guard seclude the Spouse of Christ from the World.*

7. Sixthly, if that fervour and heat of it lie not principally in contentions about questions and controversies, but in the study of good works. *Tit.*2.14.

8. Seventhly, if a man be affected in greater matters more, and in smaler, lesse. *Mat.*23.23.

9. Eighthly, if he be no more indulgent unto himselfe then he is to others, *Math.*7.4. An example of the contrary whereof we have, *Gen.*38.24. 2 *Sam.*12.5.

10. Ninthly, if he cannot beare with such as are evill, *Apoc.* 2.2. though they be such as in other respects are neere unto him, 1 *Reg.* 15.13.

11. Tenthly, if his indignation against sinne be joyned with griefe and pity in respect of the sinners, 2 *Cor.*12.21. For so, aswell that dull remissenes which is opposite to zeale, as that fury which looks like the heat of zeale, will be with equall care avoyded.

12. Eleventhly, if it be constant and the same in every condition, *Gal.*4 15.18.

The third Question is by what motives a man may be stirred up to a zeale of God?

Motives to zeale.

13. *Ans.* First, because zeale is the property of the people of Christ, and one of the things which Christ intended to our redemption, *Tit.*2.4.

14. Secondly, because those things which belong to God, to our duty toward him, are (above all things) most worthy to be gone about, and done with zeale, *Gal.*4.18. Although we should be even as it were eaten up with it, *psal.*69.10. *Joh.* 2.17.

15. Thirdly, because there can be no true religion without zeal, *Ap.*3.15,16.19.

16. Fourthly, because if zeale be wanting, sinnes and scandals are not taken away, but nourished in our selves, and others, with the offence of God, and dishonour of his name. 1 *Sam.*2.29. *Apoc.*3. 19.

17. Fifthly, because the want of zeale provoketh God to inflict heavy judgements, *Apoc.*2.5.& 3.16. 2 *Thess.*2.10.

18. Sixthly, because there is a singular promise of Gods presence and communion with Christ, made to such as are zealous, *Apo.*3. 20.

19. Seventhly, because zeale perfecteth, and maketh more acceptable all the duties which we performe unto God. *Jam.*5, 16. *Rom.*12,11.

20. Eighthly, because that is the way and fittest manner of seeking the Kingdom of God, *Mat.*11,12.

21. Ninthly, because that many that make only a shew of Religion, are zealous persecuters of Religion. *Matthew* 23. 15.

The fourth Question is, what is to be done of us, that we may get, confirme, and excite the true zeale of God in our selves?

22. *Answer*, We ought, 1. to take heed of all those things which are enemies to zeale. Such are, 1. Sundry speculations, and questions, which tend not to the edification of men in Faith, and obedience. 1 *Tim.*1.4.& 4.7. 2 *Tim.*2.14.23. *Tit.* 3.9. For the intention of the mind about those things which are meerly speculative, although it may be a means to find out the truth, yet it hindreth the intention of the affections about things practicall. And this is the reason why there is more true zeale often found in poore simple Christians, then in our Doctors and Masters, 2. Intention of the affections about worldly things, *Luke* 8.14. 3 A spirituall satiety or fulnesse, that is, a presumption of our own sufficiency, and a resting in that degree and measure to which we have attained, *Phil.*3.13 14. 4 Sloth, Feare, and carnall wisdome. *Jud.* 1.19.21.27,28.29,30.31,32.33.5 Familiarity with the world, or the commonesse of sinne abounding in others. *Mat.*24.

22. 6 The

22. 6 The practice of such things as our conscience alloweth not, *Rom.* 14.20.21. 7 Indulgence to our selves in our own corruptions, 1 *Cor.* 5. 6. 2 *Corinthians* 7. 11. *Ephes.* 4. 29. 30.

23. Secondly, we ought often and seriously to meditate upon the love and mercy of God toward us, *Pro.* 25.21.22.

24. Thirdly, we ought to meditate daily of our imperfections, *Phil.* 3.13,14.

25. Fourthly, we ought to be diligent in the use of all those meanes, which God hath appointed for the begetting of grace in us, 1 *Thess.* 5.16.20.

26. Fifthly, we ought to associat with them, that have the zeale of God, *Pro.* 22.24,25. & 27.17. Among such we must especially desire those Ministers whose tongues have beene touched with a coale from the Altar, *Esay* 6. For by notorious and lamentable experience (even in reformed Churches) that is found to be true, which the author (heretofore praised) writ long since. *The words of life in the lips of many Doctors & preachers are dead, in regard of the vertue, and efficacy; For they doe so coldly and dully preach the words of God, that they seem even to be dead in their lips: Whence it comes to passe, that as they themselves are cold and dead, even so doe they leave their hearers cold and dead, and I would to God they did not make them so. I knew a man that for this cause left the City* Paris; *For he said that he was made colder, and colder daily, with the Lectures and Sermons in* Paris: *And that he was affraid if he should stay longer there, he should be quite frozen to death Spiritually. Wherefore he got him to certaine zealous persons, as unto hot coals, that conversing among them, he might nourish and increase his heat.*

The fifth Question is whether zeal is to be judged according to the sence thereof, and the manner of exercising? How wee must judge of zeale.

27. *Ans.* Not alwayes; For zeale is greater essentially, in regard of the things about which it is conversant, or accidentally, in regard of some circumstances which happen, and doe not alwayes remaine the same. For example, married folks loving one another dearly, are sometimes more affected upon the very marriage, then in that constant society of life, which afterward followes. But this is by

accident, because of the novelty of the thing; But in very deed they may afterward rejoyce as much, or more.

28. So also the faithfull in the first conversion may finde often greater motions of their affections, then afterward; because of the novelty of the thing, though there be afterward an increase in the true zeale of God. Some such thing is affirmed even of the Angells, *Lu.* 15.7.

29. In old age, or in some such like decay of strength, although there may be the same zeale, or more then was before, yet it is not put forth in some, in the same manner, that it was in, in their younger dayes.

30. Variety of education may bring a great diversity in the manner of exercising ones zeale, when yet there may be an equall zeale in respect of the essence of it.

How zeale and laughter doe agree.

The sixth Question is whether one and the same thing may be lawfully a matter of zeale and laughter?

31. *Ans.* That this may be, appeareth in the example of *Elixh*, 1 *Kings* 18.27. with 19.10.14. But yet not in the same respect. For zeale hath for its object something either honest, or filthy, but laughter is caused by the apprehension of an unexpected thing that lightly pleaseth, without the consideration of honesty or filthinesse.

CHAP. 7.

Of peace and tranquillity of Conscience.

BEcause the concomitant object of obedience is a quiet Conscience. Concerning peace of Conscience.

How peace of Conscience followeth upō obedience.

The first Question is how peace of Conscience doth depend upon our obedience?

1. *Ans.* It depends not upon our obedience as upon the principall cause, but rather upon that justification which we have by Christ Jesus, *Romans* 5.1. *Heb.* 10.22. 1 *pet.* 3.21. 1 *Cor.* 4.4.

2. They which goe about to rest in themselves, or in their own works, can never finde any solid tranquillity in their Con-

Consciences, both because of the diverse falls, and because of the manifold imperfections, which adhere to the endeavours of the best men, while they live in this World. And hence it is that those that are popish must needs be vexed with perpetuall doubts, both in life, and death, because of the opinion which they have of the Righteousnesse, and Merits of their works, which are yet by their owne confession uncertaine.

3. Secondly, it depends upon our obedience, 1. as upon that whereby the contrary is removed, or as upon that which removes the impediment, 1 *Sam.* 25. 31. 1 *Joh.* 3. 18 21. 2. As upon the procatant. cause, or secondary reason thereof, 2 *Cor.* 1. 12.

4. Now this is so to be understood, as that the tranquillity of Conscience in regard of those actions which are agreeable to the Law of God, is to be conceived to depend upon obedience in regard of the thing it selfe: But that tranquillity which respects our state before God, is to be ascribed no otherwise to our obedience, as to the cause, but only in respect of the certainty of our perceiving of it, and that our obedience respecteth the thing it selfe, as the signe and effect thereof: hence that phrase so oft used by *Iohn*, *By this we know*, and such like, *Iohn* 2. 3. 5. 29. & 3. 10. 14. 19. & 4. 13.

5. Peace of Conscience also depends upon obedience, as upon the conservant cause. For righteousnesse (not imputed, nor inherent) but of the life and conversation, is the brest-plate of a believer, whereby he is guarded, and defended, and is perfectly safe, and quiet. *Eph.* 6. 14. 1 *Iohn* 3. 9. 1 *Cor.* 4. 3. Hence it is that that righteousnesse which consists in obedience, is called the righteousnesse of a good Conscience, *Acts* 24. 10.

6. Now obedience doth, preserve and maintaine peace of Conscience, not only as a signe of our reconciliation with God, but also as a continuation and an exercise of that life which is acceptable, and pleasing unto God, *Col.* 1. 10. *Thess.* 4. 1. *Heb.* 12. 28. Not that there is any such perfection in our obedience, as can satisfy the Law of God, but because that after our persons by faith in Christ, become acceptable to God,

God, then by vertue of the same faith, for Christs sake, our obedience though weake, and polluted, is accepted before God, 1 *Pet.*2.5.

What kinde of obedience is requisite to make the conscience peaceable.

The second Question is, what is that obedience, by the presence whereof the Conscience may enjoy peace?

7. *Answ.* First, an absolute perfection is not required to this tranquillity, for then it were a vaine thing to seeke for it in this life, *Jam.*3.2.1 *Joh.*1.10.

8. Yet such a porportion is necessary, as by Gods own testimony in his holy word is acceptable to him, *Heb.*11.2.

9. Thirdly, this perfection consisteth properly in this, that all our studies, and endeavours be good: and the imperfection be only in the manner of performing, *Ro.*8.4.

10. Fourthly, all those imperfections which adhere to our obedience, are with all humiliation of soule to be acknowledged, and pardon for them is to be begged in Faith, *Pet.*5.

The third Question is, what kind of tranquility it is which doth arise from such obedience?

11. *Answ.* First, Such as the obedience it selfe is, that is, various, and imperfect. 2 *Cor.*1.24.

12. Secondly, it doth not therefore exclude motion from evill, unto good, but only that perturbation which ariseth from the apprehension of Gods Anger.

13. Thirdly, Yet notwithstanding it doth as with a guard keepe the soules of the faithfull, *Phil.*4.7. And govern them. *Col.*3.15.

Difference twixt the peace of the godly, & the wicked.

The fourth Question, how may the peace of a good conscience be distinguished from that peace, which is in wicked men?

14. *Answ.* First, the peace of the wicked is not founded upon the Word of God, but upon vaine words, and imaginations, *Jer.*23.17,18. 1 *Thess.*5.3.

15. Secondly, the peace of the wicked is not wont to be constant, but is interrupted with many gripes, and pangs, that come between; and is wont to vanish, when the judgements of God begin to light upon them.

16. Thirdly, the peace of the wicked continues, whether

ther duties of piety, and righteousnesse be done or omitted, so that only those crimes be abstained from, which their natures abhor.

CHAP. 8.

Of Vertue.

QUestion. 1. Whether it be not enouh for a man to doe that which is good, unlesse we labour also for an habit of vertue, whereby our hearts may be inclined to that which is good? The necessi of vertue.

Ans. We ought to give all diligence to adde to our Faith, Vertue, 2 *Pet.* 1.5.

1. Because the Word of God, whereby we are in speciall manner called upon for the performance of our duty, ought to be ingrafted within us, *Iam.* 1.25.

2. We ought to deliver up our selves unto the same Doctrine, as to a pattern, or mould, the likenesse of which is to be expressed in our hearts, *Rom.* 6.17. Now this inward image and likenesse, is vertue.

3. As we ought to put off the old man together with his members, which properly are internall vices, *Col.* 3.5. So we ought to put on the new man with his members, which properly are vertues.

4. We ought to be framed and fashoned after the Image of Christ, *Col.* 3.10. In whom did dwell all the fullnesse of vertues. *Esay* 11.2. *Col.* 1.19. And that for this end, that of his fulnesse we may receive grace for grace, *Joh.* 1.16.

5. If the habit of vertue be absent, although we should doe some good works, yet we are not rooted and grounded in good, but are rashly carried away with evill, and that goodnesse soone vanisheth. *Mat.* 13.21. *Col.* 1.23.

6. That good which we doe without vertue, we doe it not with an honest and good heart, which yet is required to make it pleasing unto God. *Lu.* 8.15.

7. Such kind of works, are not the obedience that is acceptable to God. *Mat.* 7.18. & 15.8.

Meanes to raine vertue.

Question, 2. What ought a believer to doe, that he may grow and increase in any vertue?

8. *Ans.* First, he ought seriously and in a speciall manner to acknowledge his failings, and weakenesse, 2 *Cor.* 3. 5. 1 *Cor.* 3. 18.

9. Secondly, he ought in Christ to apprehend that grace especially, which he wanteth, that in time he may be strong, and compleat, *Phil.* 4. 13. *Col.* 2. 10.

10. Thirdly, he ought diligently to take heed of all such things, as are contrary to that vertue, which he labours for, *Pro.* 4. 14, 15. *Eph.* 4. 29. 31.

11. Fourthly, he ought to employ himselfe in those things, wherby that vertue may be promoted, 2 *Pet.* 1. 12. 15.

12. Fifthly, he ought to seek the same vertue at Gods Hand, by daily and earnest prayer, *Iam.* 1. 5. *Act.* 4. 29.

13. Sixthly, he ought frequently and diligently to exercise himselfe in those things, which are proper to his vertue, 1 *Tim.* 4. 7.

Signes of vertue.

Question, 3. What be the signes whereby a man may know that he hath gotten, any vertue?

14. *Ans.* First, a propension and readinesse in a manner naturall to the exercise of that vertue, 2 *Pet.* 1. 4. 1 *Thess.* 4. 9.

15. Secondly, firmenesse and constancy in that exercise, *Eph.* 4. 14, 15.

16. Thirdly, a joy and delight arising from that exercise. *Pro.* 21. 15. 2 *Cor.* 8. 2. & 9. 7. 13.

17. Fourthly, an abomination of the contrary vice, 119. 163.

18. Fifthly, an alienation from those which are given to that vice, *Pro.* 29. 27.

19. Sixthly, universality, whereby it comes to passe, that, a man doth not only in part, and in some respect follow that which is good, and oppose that which is evill (admitting a limitation, and measure according to carnall wisdom) but simply, and absolutly. 1 *Cor.* 13. 7. *Col.* 1. 10.

CHAP. 9.

Of Prudence.

AMong those conditions which are necessarily required to vertue, after that generall justice, which notes out its essentiall rectitude, followes in the next place, Prudence, or spirituall wisdom. Concerning it therefore.

Question, 1. In what thing doth true prudence consist? The nature of Prudence.

1. *Ans.* First, spirituall wisdom doth generally consist in such a discerning, circumspect looking to, considering, and ordering those things which belong to Gods Glory, and our duty, and salvation, that as much as may be, they may be brought unto perfection. *Pro.* 14.8.15.& 15.24.& 22.3. But in a more speciall manner it belongs to wisdom, 1. To propound a right end evermore unto our selves, and to be endeavoring after it: *Ieremy* 4.22. 2 *Tim.* 3.15.32.29. For, that mans wisdom is in vaine, who is not wise for himselfe, and for his own good.

2. Secondly, to make choice of such meanes as do tend certainly to that scope, *Pro.* 2.9.

3. To walke accurately, and precisely in the use of those means, *Eph.* 5.15.

4. To take hold of, and to redeem every opportunity, for the advanceing, and helping forward of this study, *Col.* 4.5.

5. Carefully to take heed of, and avoid all such things, as do hinder this study, *Iob.* 28.28.

6. To forsake all things else, for the attaining of this chiefe good, *Mat.* 13.44. 45.

7. Not to trust to a vaine hope, but to lay a solid foundation in all things, *Mat.* 7.24.

Question, 2. By what meanes may this wisdome be gotten? Meanes to get wisdom.

8. *Ans.* First, it comes from none other then God alone, by the Holy Ghost, *Iob.* 28.12,13,14.20.21.23. *Esay* 11.2. 3. *Eph.* 1.8.17 *Jam.* 3.15.

9. Secondly, that we may obtaine it from God, we must seriously acknowledge and confesse our owne foolishnesse. 1 *Cor.*3.18.

10. Thirdly, we ought to seek it in the Word of God. *Psal.* 19.7.& 119.98.99 104. *Ier.*8.9.

11. Fourthly, we must seek it of God in a due manner. *Iam.* 1.5.2 *Cor.*1.10.11.

12. Fifthly, we ought to direct all our observation and experience to the getting of wisdom, *Ps.*90.12.

Motives to seeke for Prudence.

Question, 3. By what arguments, we may be stir'd up, to labour after this spirituall wisdom?

13. *Ans.* First, because therein lies the perfection of man above other Creatures, *Ps.*32.8.9.

14. Secondly, because it is a maine part of Gods Image, *Col.*3.10.

15. Thirdly, because it delivers from all evill, *Proverbs* 2.11.12.

16. Fourthly, because it conduceth to all good, *Proverbs* 3.13.14.19.

Now because in Scripture there is mention made of an humane wisdom, or prudence, opposed to this spirituall wisdom: therefore the Question is

Humane wisdom.

Question, 1. Whether all humane wisdome is to be condemned?

17. *Ans.* Humane wisdom is considered, 2. wayes; either as it is simply an humane perfection, or (as they call it) an intellectuall vertue, whereby the businesses that a man hath to doe, though they be many and great, are easily conceived, judged, and directed; or as it is a corruption and abuse of that faculty, and hath some sinne adhering to it, or mingled with it. In the former sense it is a thing good in regard of nature: and so to be commended and labour'd for: although in respect of any morall goodnesse, it is a thing of an indifferent nature, neither good nor evill, as all other naturall perfections also are. Civill wisdom therefore considered in it selfe, is not opposed to spirituall wisdom, but only as a disparate. But in the latter sence, it is a thing evill in regard of the morality of it, and to be condemned, and avoyded.

For

For it is opposed to spirituall wisdom as a thing adverse: For which cause also it is called *fleshly wisdome, earthly, sensuall, divelish*, Jam. 3. 15.

Question, 2. When is humane wisdom carnall, and in that respect to be condemned? Carnall wisdom.

18. *Ans.* First, when it opposeth it selfe directly to the wisdom of God, in devising any evill, *Exod.* 1. 10. *Pro.* 21. 30. *Pro.* 6. 13. That is, when it becomes an instrument of any impiety, or injustice. For wisdom when it is joyned with ungodlinesse, is nothing but wickednesse armed. And to be wise to do evill, is not to be wise, but to be unwise.

19. Secondly, when it contemneth the wisdom of God, and accounteth it foolishnes, 1 *Cor.* 1. 23.

20. Thirdly, when it will by no meanes be subject to the wisdom of God. *Ro.* 8. 7.

21. Fourthly, when in some sort it yieldeth to the wisdom of God in regard of the thing it selfe, which it seeketh; but in regard of the meanes and manner of seeking, trusts to it selfe, 2 *Reg.* 5. 11. 1 *Cor.* 2. 14.

22. Fifthly, when it makes a man more uncapable of those things which are of the spirit of God, 1 *Cor.* 2. 14.

23. Sixthly, when it is made a matter of boasting, *Ier.* 9. 23. *Ez* 28. 17.

24. Seventhly, when trust and confidence is placed in it, *Pro.* 3. 6. & 26. 12.

25. Eighthly, when it is separated from innocency, and sincerity, *Rom.* 16. 19. *Mat.* 10. 16. 2 *Cor.* 1. 12.

Question, 3. By what means may a man be brought to contemne this carnall wisdom?

26. *Ans.* 1. Because it sets men further off from the Kingdom of God, then simple foolishnesse. 1 *Cor.* 1. 26, 27. *Mat.* 11. 26. 2 Because God doth use to infatuate, and bring to nought such wisdom. 1 *Cor.* 1. 19. 20. 3 Because it is serpentine, and diabolicall, *Gen.* 3. 1. *Iam.* 3. 15. 4 Because it destroyeth those in whom it is. *Pro.* 11. 3. 5. It overthroweth all humane society, and takes away the comfort of life, 2 *Sam.* 16. 22. 23.

CHAP. 10.

Of Watchfulneſſe.

BEcauſe the exerciſed force, and (as I may ſay) activity of patience is uſually in Scripture ſet forth by the name of watchfulneſſe. Concerning it therefore.

Queſtion, wherein doth it properly conſiſt?

1. *Anſ.* Watchfulneſſe is nothing elſe but an heedfull attention, whereby a thing is gone about with diligence, *Luke* 2.8, *Heb.*13.16. But this ſpirituall act of vigilancy, which is required of all men, is in Scripture referred to three objects. 1. To the watches themſelves, that they keepe a watch over themſelves, *Pro.*4.23. & 2 To their duty, that they watch unto that, *Eph.*6.18. 3 To the future, for which they by this duty prepare themſelves, *Mat.* 24.43.44.45. The firſt may be called the object *over which*, the ſecond the object *for which*, The third the object *to which*. But although for teaching ſake we doe diſtinguiſh theſe three, in practice they ought always to be conjoyned, ſo that we alwayes obſerve our ſelves, watch to thoſe duties which ly upon us, and prepare our ſelves for the future. *Eccles.* 5. 1.2,3,4,5.

2. Watchfulneſſe over our ſelves in generall is nothing elſe, but a vigilant obſervation of the Will of God, *Pſalm.* 119.4, 5,6.

3. Particularly, there is required in it, as in the watching of a City that is beſieged, or any other way in danger, that we obſerve, and inquire, 1. Into all commers in, whence they come, and whither they tend; and to all thoſe things which come in by our ſenſes, as by the City Gates, that if they be hurtfull, they may be excluded, *Pſal*, 119. 37. *Iob.*31. 1. 2 Into all that goe out, as into all our thoughts, words, and actions, which proceed from us. *Pro.*4.23,24. *Pſ.*39.2. *Eccles* 5.1. *Iam.*3.2.

4. Vigilancy as it reſpecteth our duty, is nothing but a careſulneſſe about thoſe things, which God hath commanded,

commanded, how we may please him in them, 1 *Cor.*7.32.

5. Vigilancy is particularly required, 1. Before the duty is performed, that the matter be duely weighed, *Pro.*14. 15. That all impediments, (whether they be things in themselves lawfull, or unlawfull) may be removed, 1 *Pet.*2. 11. 2 *Tim.* 2.4. That we may be fit and prepared for the doing of our duty. *Lu.*21.34.36. And that we may lay hold on the occasions of doing it, that are offered, *Gal.*6. 20. And the contrary be avoided. *Pro.*4.15.& 5. 8. 2 In the very duty, that it be done in an exact, and accurate manner. *Luke* 8.18. 3 After the duty, that it be not marred by any following corruption. 2. *Iob.*8. Because it is easily wont, either to be corrupted by pride, 1 *Cor.*4.7. Or by inconstancy, and levity to be overthrown, *Ier.*34.11.

6. Watchfulnesse as it respects the future, which we are to have before our eyes, is a due preparation, such as that, which we expect, doth require, whether it be good, that it may be received, or evill, that it may be avoyded. *Mat.*24, 42. 44. Particulary here is required, 1. That this preparation be made in time, *Mat.*25.3. with 11.2. That it be used constantly, and without ceasing, *Lu.*21.36.

Question 2. What is principally required for the observing of this watch?

7. *Ans.* First, sobriety in the use of worldly things, 1 *Thess.* 5.6. 1 *Pet.*4.7.& 5.8. For the heart is overcharged, not only with surfetting and drunkenesse, but also with the cares of this life, *Lu.*21.34. 36.

8. Secondly, a frequent consideration of Gods owne presence, and beholding of our wayes, *Pro.*1.20.21. *Psal.* 119.168.

9. Thirdly, a frequent examination of our wayes, with a just censure, and judgement passed upon them, *Ps.*4.4. *Ps.*119.59. 1 *Cor.*11.31.

10. Fourthly, the fellowship, and society of them, which wil be to us in this care, *Phil.*2. 4. *Heb.*10.24.5. frequent prayer. *Mat.*26.41.

Question, 3. By what arguments may we be stirrd up to this watchfulnes?

11. *Ans.*

Motives to watchfulneſſe

11. *Anſ.* There is one eſſentiall reaſon, which is taken from that danger, in which both we our ſelves are, and the Name of God by reaſon of us, 1 *Tim.*6.1.

12. Now we are ſubject to that danger. 1. Through the infirmity of our fleſh, *Mat.*26.41. 2 Through the deceits of the divell, and the world. 1 *Pet.*5.8. 3 Through the uncertainty of the time of Chriſts comming to judgement, either generall, or particular. *Mat.*24.42. & 25.13. *Mar.*13.33.35. *Lu.*21.35.36.

CHAP. 11.

Of Fortitude.

BEcauſe next after prudence, fortitude is requiſite to the perfection of vertue: concerning it therefore.

Queſtion, 1. Wherein doth Chriſtian fortitude conſiſt?

1. *Anſ.* It is not to be confounded with animoſity, or ſtoutneſſe, which is to be found not only in men voyd of all vertue, but alſo in the bruit Creatures, the Lion, the Horſe, the Bull, the Dog. *Pro.*31.29.30.31.

2. Secondly, yet courage or greatneſſe of mind, hath the nature of a *Genus*, or Generall, in reſpect of true fortitude: which therefore conſiſts not ſo much in the moderation of boldneſſe, or hope, as in the moderation of feare, and deſperation, *Iob.*6.11.19.

3. Thirdly, it doth not only conſiſt in adventuring upon dangers, or undertaking hard things, but alſo in ſuffering, and bearing evills, and adverſity, *Hebrewes* 11.34,35.36. 2 *Tim.*2.1.3.

4. Fourthly, but true fortitude adventures upon dangers, and ſuffers adverſity, for vertues ſake, and for the performing of his duty, 1 *Pet.*3.14. & 4.14,15.

5. Fifthly, fortitude therefore is that courage, whereby we are ready to performe our duty, even becauſe it is our duty, what difficulties ſoever happen. 1 *Cor.*15.58. & 16.13.

6 Sixth-

6. Sixthly, he cannot be said to be truely courageous, which offers himselfe to dangers, not once considering what they are, or why to be attempted, or intangled in them by chance, or compell'd by necessity, and not led thereto by vertue. It was not from fortitude, and courage, that the Demoniack, *Mark.* 9. Often leap't into the water, often into the fire, but through the violence of the evill spirit; so it is not from the vertue of fortitude, that many are strong to powre downe drinke, *Esa.* 5.22. Yea, many attempts, by which men are judged valiant and courageous, by foolish Acts, are nothing but made furies.

7. Seventhly, neither hath he this vertue, who is scarred, or doth desist from doing his duty, through any feare, or danger, *Pro.* 24.10.

8. Eightly, yet it is here to be remembred, that the courage of the faithfull in this life, is joyned with infirmity, and so some momentany shaking, wherewith the godly sometimes are made to stagger, may consist with the fortitude of vertue. *Ier.* 20.9. 2 *Cor.* 4.8.

9. Ninthly, and although in regard of purpose of mind, and preparation of heart, the faithfull doe arme and fortify themselves against all such things, as may hinder them in their duties. 2 *Cor.* 6.4. Yet notwithstanding they are not alwayes equally prepared to the suffering and undergoing of all kinds of molestations, as Satan observed, *Iob.* 1. & 2. And the event in *Iob* in some sort proved. For that which experience teacheth in corporall fortitude in a due proportion, holds also in spirituall; *Some are strong to suffer labours; others to exercise warfare; others to carry burthens; others to repell things that are hurtfull; and many which are strong in one or other of those things, are found infirme, and weake in the rest.*

Qu. 2. *By what meanes may this Christian fortitude be stirred up in a man?* Meanes to stir up fortitude.

10. *Ans.* First, if he acknowledge his owne weakenesse, *Rom.* 5.6. 2 *Cor.* 3.5.

11. Secondly, if he consider that he is chosen and called of God to perform that duty, which he goes about: 1 *Chron.* 28. 10.

12. Thirdly, if he perſwade himſelfe that God will be preſent with him in that which he hath commanded him, *Deut.* 20.3.4. *Pſ.*27.12.2 *Reg.*6.16.

13. Fourthly, if he expect and looke for all ſufficiency of ſtrength from God. *Eph.*6.10. *Phil.*4.14. *Pſ.*73.26.

14. Fifthly, if he call to mind, how the victory hath beene long ſince gotten for him by Chriſt; and that nothing is required of him, ſave onely, that he adhering unto Chriſt, become a conquerour with him, and in him. *John* 16. 33. *Rom.*37.

15. Sixthly, if he ſtick cloſe to that promiſe, which teſtifies, that all things ſhall work toge her for good to them that love God, *Rom.*8.28.

16. Seventhly, if he have the recompence of reward, which is laid up for him, alwayes before his eyes. 1 *Cor.*15.58.

CHAP. 12.

Of Boldneſſe which is contained under fortitude

BEcauſe under fortitude is contained boldneſſe, or confidence, perſeverance, and patience; of theſe therefore briefly.

Qu. 1. *What is this boldneſſe of fortitude?*

1. *Anſ.* Firſt, by it we underſtand not here properly that confidence of Faith, whereby we reſt upon God by Chriſt, unto ſalvation; Nor ſimply that confidence of hope, whereby we expect the things, which God hath promiſed: but that confidence, whereby we being full of Faith, and hope, doe cheerefully and boldly ſet upon the duty laid upon us by God. *Ier.*1.7.8.19. *Act.*4.13.29.& 9.29. *Epheſ.*6.19.20. *Phil.* 1.14.20.

Qu. 2. *What are thoſe adverſe evills which are properly overcome by this confidence?*

2. *Anſ.* Two eſpecially, 1. The difficulties which hinder us in the performing of our duties *Pro.*22.13.& 26.13. *Eccles.* 11.4. *Cor.* 16.9. (2) The uncertainty of the ſucceſſe or event,

event, which will follow upon the performance of the duty, *Daniel.*3 17.18.

Qu. 3. *By what meanes is the mind confirmed against those vexations?*

3. *Ans.* First, by the fervour, and heat of the spirit, or zeal *Act.*18.25. 26. *Act.*4.8. with 13. *Amos* 5. 24.

4. Secondly, by a true trust placed in God, *Pro.*16.3. *Ps.*37.5. & 55.22 1 *Pet.*4.19. & 5.7. *Esa.* 58.11.

5. Thirdly, by faithfull prayers, commending our selves to God. *Phil.*4.6. *Esth.*4.16.

6. Fourthly, by a right judgement concerning the terrours, whereby we are astonished. For sometimes the things which terrify us, are utterly to be contemned, as the speeches of vain men, &c. Sometimes they are meere figments, which if we passe an exact judgement of them, vanish presently, and they are such alwayes, that if they be compared with the dignity, fruit, and necessity of our duty, they are of no force at all.

CHAP. 13.

Of Constancy.

QUestion, 4. *Wherein doth perseverance, or constancy of vertue consist?*

1. *Ans.* First, In a perpetuall continuation of the same purpose, and disposition of well-doing. *Gal.*4.18. *Psal.*106.3. *Rom.*2.7.

2. Secondly, in a frequent iteration of the same kind of actions, with fervour, and zeale. 1 *Thess.*5.17.

3. Thirdly, in a care to proceede and goe on in a way of vertue. *Phil.*3.13,14.

Qu. 5. *Which are the evills which are opposed to this Constancy?*

4. *Ans.* First, declining out of the right way. *Iob.* 23.11. 12.

5. Secondly, wearisomnesse, and fainting. *Gal.*6.9.

6. Thirdly, a desultory lightnesse whereby men are changed every houre, and become unlike themselves. It is called childishnesse, *Eph.*4.14. And madnesse, and bewitching, *Gal.*3.1.

Qu. 6. *How are men stirred up to constancy?*

7. *Ans.* Because the reward is not promised, save only to them that persevere, *Apoc.*2.10.26. And therefore it is vaine for a man to begin, unlesse he hold on, and goe through with it. *Gal.*3.4.

CHAP. 14.

Of Patience.

QUestion, 7. *What is the nature of patience?*

1 *Ans.* Christian patience hath reference to a threefold object. 1. To God, according to whose pleasure all adverse things, are ordered. *Iob.*1.20. & 2.9 10. In which respect, murmuring against God is opposed to patience, 1 *Cor.*10.10. 2 To men, or those means which doe directly afflict us. 2 *Thess.*1.4. with 6. 1 *Pet.*2.20. & 3.9. In which respect desire of revenge is opposed to patience. *Rom.*12.17.19. 3 To that office, or duty, which by the molestations of adadvesity, we are tempted to forsake. *Heb.*10 36. *Lu.*12.19.

In which respect faintnesse of mind is opposed to patience, *Heb.*12.5. And drawing back, and departing out of the right way, which followes there, *Heb.*10.36. with 38.39. & 12.7. with 13.

2. In the first consideration, patience pertaines to Religion towards God; In the second to charity toward our Neighbour. In the third, it is a part of fortitude, and a generall affection of vertue. Yet to the third consideration, may the other two be referred, so far as our duty, either towards God, or man, is considered in them: Although besides this generall nature, they have speciall difference, by which they may be profitably distinguished from this, and betweene themselves.

Qu. 8. *How is this patience, and sufferance, to be distinguished*

shed from that, fortitude, which consists in confidence, and Constancy?

3. *Ans.* Those three are alwayes joyned together in true fortitude; but confidence or boldnesse doth properly respect the setting upon a duty, constancy the continuation of it, patience, the defence of it.

Qu. *What be the signes of this patience?*

4. *Ans.* First, if we neither utterly contemne the difficulties, that we meete with, nor faint under them, *Heb.* 12.5. But doe overcome all oppositions duely weighed in a right judgement.

5. Secondly, if we be prepared in mind for righteousnesse sake, not onely to suffer those troubles, which are lesse, but even those which are most fearfull. *Acts* 21.13.

6. Thirdly, if we do not only, not quite forsake our duty, becausse of difficulties, wee meet with, but not so much as remit, or lessen any thing of our zeale, *Hebrews*, 10. 35. & 12.13.

7. Fourthly, if we undergoe these troubles not as by constraint and unwillingly, but with spirituall joy and exultation, *Mat.* 5.12. *Col.* 1.11. *Heb.* 10.34.

Qu. 10. *By what motives may we be confirmed in this patience?* Motives to patience.

8. *Ans.* First, because without this patience no good thing can be perfectly accomplished, *Iam.* 1. 4.

9. Secondly, because without patience we want the possession of our own soules, *Luke* 21. 19. Neither can we attaine to have our hearts established in any thing that is good, *Jam.* 5. 5.10. *Pro.* 24.10.

10. Thirdly, because by these troubles we are brought into triall by God who takes a proofe of us by the Devills temptations, *Heb* 10.32. Wherein unlesse by patience we get the better we must needs to the dishonor of God, and our own hurt be overcome by the Devill, *Rom.* 12.21.

11. Fourthly, because in this triall God himselfe will give both a supply of strength and a happy issue, 1 *Cor.* 10.13.

CHAP. 15.

Of Temperance.

BEcause to the constitution of vertue there is required (besides the uprightnesse of justice the direction of prudence and the firmenesse of fortitude) the custody also or the guard of Temperance, therefore some thing must be said of Temperance.

Qu. 1. *Wherein lieth the nature of Temperance.*

1. *Ans.* First, As fortitude doth arme vertue against those things, whereby men are wont to be deterred and made afraid of doing their duty: so Temperance doth defend it against those things which are wont to allure, and entice men away from the same.

2. Secondly, although in that victory which Temperance obtaines over flattering Temptations (in the resistance of which there is oft times much molestation) and in that constancy also which is properly a fruit of Temperance, there be to be found a magnanimity and heighth of mind neere of kinne to fortitude: yet there is a difference betwixt it and fortitude because of the difference of the objects.

3. Thirdly, because every object, that doth allure and intice, hath some shew of good; and the appearāce of an honest good, as such, doth not allure to sinne, but to honesty: therefore the object of Temperance are things that have a shew of profit and delight; or profits and pleasures.

4. Fourthly, also love, desire, and delight are conversant about such kind of good things; therefore temperance properly is occupied about the moderating of these affections, about such objects.

5. Fifthly, Temperance doth not utterly take away these affections, as being naturall, but doth govern them, that is, takes away their inordinatnesse, in regard of their degre, extent, and manner.

6. Sixthly, this inordinatnesse, because in beleevers, it is taken

taken away onely in part, therefore these affections are in some sort, but not perfectly mortified. Hence it is, that Temperance is said to restraine, and keepe under the remainders of them, and to abstain from them.

Qu. 2. *What are the signes of Temperance?*

Signes of Temperance.

7. *Ans.* First, if a man be not led with carnall and worldly affections, but keepe them tamed under the yoke of reason and Religion, and do, as it were, deny them. *Tit.* 2, 12.

8. Secondly, if he abstaine especially from those lusts, to which (either by reason of the condition of his wife, or by evill custome, or by the example of those amongst whom he lives) he is most inclined. 2 *Timothy* 2. 22. 1 *Peter* 4. 2, 3, 4.

9. Thirdly, if he abstaine, not only from the outward works, whereby such lusts are wont to be fulfilled, but also study to roote out and mortify the very inward inordinate affections, *Col.* 3. 5. 8. *Rom.* 8. 13.

10. Fourthly, if he be neither lifted up inordinately in the fruition of the commodities and pleasures of this World, nor troubled in the want of them, but when he hath them, be as if he had them not, 1 *Cor.* 7. 29 30. 31. And when he hath them not, be as if he had them. 2 *Cor.* 6. 10.

Qu. 3. *What is to be done by us, that we may attaine Christian Temperance.*

Meanes to attaine Temperance.

11. *Ans.* First, we ought to endeavour by all meanes to diminish and resist the love, desire, and delight of the World and of worldly things, 1 *Ioh.* 2. 15. 16.

12. Secondly, to this purpose it will be profitable to turne away our thoughts, and senses from things perversly beloved: lest the appearance of good which seemes to be in them prove to be an incentive, and nourisher of perverse love, *Iob.* 31. 1. For it is remarkable that the two first perverse loves wch we read of in the Scripture, are said to come by the sight, *Gen.* 3. The Woman saw that the Tree was good and pleasant to the Eyes, and *Gen.* 6. & 2. The Sonnes of God saw the daughters of men that they were faire.

13. Thirdly, it is profitable also seriously to ponder of the fading vanity of all worldly things, 1 *Ioh.* 2, 17. *Eccl.* 1.

14. Fourth-

14. Fourthly, to the end that we be not taken and carried away with the shew of pleasures, it is good to behold them not as they come flatteringly, but as they goe away, that is full of shame and sorrow, *Ro.* 6.21.

15. Fifthly, we must be watchfull that the motions of concupiscence get not strength by long delay, but we must doe our endeavour that they be presently and in the beginning repressed, *Ro.* 7.

16. Sixthly, we must often and seriously revolve in our minds how all those that ever were wise and godly here, not without just cause despised these pleasures, and judged them fit to be despised and eschewed by others.

17. Seventhy, the minde is to be occupied in other things; and our love, desire, and delight, are to be turned to those things which are Spirituall, and Divine, that so evill love may be driven out of the mind by good love, as one naile is driven out by an other.

CHAP. 16.

Of Drunkennesse.

1. AMong the sinnes which are opposite to Temperance, those are most remarkeable which are conversant about the delightes of touching, as Gluttony, Drunkenesse, and such like, because such kinde of abuses have most manifestly in themselves, and of themselves a morall badnesse as appeares by the Law of nature, of God, and of man, all which do condemne them.

2. In all those kinds of excesse, the inordinateneſſe is commonly found to be either in regard of the substance when more pretious things are desired, then doe agree to a mans state; For in regard of the quantity when more is consumed then reason requires, or in regard of the quality when too much curiosity is used for the satisfying of ones lust, or in regard of the manner when a just decorum is omitted, or lastly in regard of the time when men give themselves unto

such

ſuch things oftner then they ſhould or when they ought not.

3. Now of drunkenneſſe there is ſomething in ſpeciall to be conſidered before other ſinnes of the like nature, becauſe of that ſingular oppoſition which is betwixt it and the offices and works of vertue.

Qu. 1. *What is drunkenneſſe?*

4. *Anſ.* Firſt, drunkenneſſe is oftentimes taken for the privation of reaſon which followes upon immoderate Drinking. And ſo it is not properly a ſinne by it ſelfe, but rather an effect and puniſhment of ſin.

5. Secondly, as it doth note either a deſire of immoderate drinking, or the voluntary drinking it ſelfe ſo far immoderate, that a man by it is violently deprived of the uſe of reaſon, ſo it is a greivous ſin. *Pro.* 23.30.39. *Eſa.* 5.11. *Hoſ.* 4.11. *Luke* 21. 34.1 *Cor.* 6.10. *Epheſ.* 5.18.

6. The deformity and filthineſſe of this ſin doth appeare from theſe grounds, 1. Becauſe the Drunkard doth for a contemptible pleaſure ſell that which is the excellenteſt thing in the nature of man whilſt he deprives himſelfe of the uſe of reaſon, 2. Becauſe by this meanes he makes himſelfe unfit not onely for the duties of piety. *Luke* 21,34. But alſo for all honeſt actions, *Hoſ.* 4.11. 3 Becauſe he expoſeth himſelfe to the danger of almoſt all kinds of ſinnes, whileſt he deprives himſelfe of the power to avoid thoſe things which otherwiſe he knowes to be groſſe ſins. For which reaſon, and that which went before it is apparent that Drunkenneſſe is not ſo much a ſpeciall ſin, againſt any one Commandement of God, as a generall breach of the whole Law, 4 Becauſe he doth ſo deforme the Image of God in himſelfe, that he doth in a ſort caſt himſelfe below the Beaſts. 5. Becauſe he doth bring hereby many miſchiefes to his body, name, and outward condition, 6. Becauſe he which is accuſtomed to this ſin proveth in a ſort incurable. For a Drunkard is ſeldome or never reclaimed either from Drunkenneſſe, or any other ſin becauſe his heart is taken away. *Hoſ.* 4.11.

7. Drunkenneſſe is voluntary not only when it follow's from a direct intention, but alſo when it commeth of a notable negligence in preventing it.

The outrages which a man committeth in Drunkennesse are so far to be imputed to him for faults, as the Drunkennesse was voluntary; Now then especially, they are both voluntary, and accompted faulty, when (all circumstances being considered) a man might, and so ought to have foreseene, that he would commit such things in his Drunkennesse, either because he had tryed it by experience before, or because in the like case of Drunkennesse, or upon the like opportunity, drunken men are wont to commit such things, or at least doe expose themselves to the danger of committing them.

9. Now, although compleat Drunkennesse doe consist in the losse of the use of reason by Drinking, whereby a man is made altogether unfit for the duties he hath to doe; Yet all perturbation of the phantasie by Drinke whereby a man is notably made lesse fit, for the ordinary exercise of piety (as prayer and reading) is a degree of the same sinne, *Lu.*28.34.

10. Those also which are strong to drinke, so that though they drinke above measure, they find no perturbation of their forces, yet if they like to sit at their cups, to stay at the Wine, and to extend and prolong their drinkings, they are not free from this sin. *Esa.* 5.11.

11. He is a partaker in this sinne, who doth wittingly and willingly give wine or drinke to another, to make him drunk. For he doth cooperate to his sin.

12. But much more are they guilty, who induce others to make themselves drunke, whether they intend it directly, or indirectly, by inviting them to drink, by calling for greater pots, by striving, by urging them without all reason, to drink as much, and take their turne, as they call it.

13. We ought to abstaine, not only from the imitation, but also from the fellowship of such kind of sinnes, according to that of the Apostle: if any that is called a brother, be a Drunkard, with such an one no not to eate, 1 *Cor.*5.11.

14. We are to abstain therefore (even from this ground, if there were no other) from those rites, whereby drunkennesse is artificially wont to be brought about: of which

sort

sort are the adjuring of others to drinke by the names of some that are great, or deare to them; the sending of cups about, that all and every one in his order may drinke them off; that abuse of lots (as it is in some places used) to impose a fained and (unwritten) Law and necessity of drinking upon the guests, and such like mysteries of *Bacchus*, and introductions to the excesse of drinking.

CHAP. 17.

Of Good Works.

BEcause from vertue proceed good Workes; concerning them therefore.

Qu. 1. *What is here to be understood by a Worke?*

1. *Ans.* A worke in this place ought not to be distinguished from an action, as it is distinguished by them, who doe account those only for good works, which produce something, that is good and profitable unto men; such as are almes, the building and endowing of *Temples*, *Colledges*, *Hospitalls*, &c. For although among men, which are affected with their owne commodities, such workes are in a singular manner above others extolled. Yet such works may be so done, that that action from whence they come, may be in many respects evill; although the things done may be usefull and good unto other men.

2. Againe, even when in such works, not the works only, but the actions be truly good: yet they cannot be equalled to some other actions, which carry not so great a pompe 1 *Tim.* 3. 1. *Iam.* 5. 20.

3. This thing ought so much the more diligently to be observed, because it pertains much to the comfort of the poorer sort of believers, who have hardly any power to doe any thing, that may tend to the externall good of others. It serves also to abate the insolency of certaine rich Men, who thinke that they onely doe good workes, and none but they.

Q. 2. *Concerning the efficient cause of good works, it may be demanded, whether the works of men unregenerate, (whereby they doe in some sort the same thing which the regenerate doe in their good works) be good works, or no:*

4. *Anſ.* In ſuch kind of works, we are to diſtinguiſh betweene the ſubſtance (as I may ſay) of the worke, and the fault of the perſon, wherewith it is defiled: the ſubſtance of ſuch works is good, becauſe they are the things of the Law. *Rom.* 2.14. Now, every worke ſo far as it agreeth with Gods Law, is good. But for all that, there be ſome vices cleaving to them, which come, partly, from the perſon that doth them, partly, from the manner of doing, whereby ſuch works are ſo defiled, that though in their owne nature, and in reſpect of others they be good, yet in reſpect of any ſpirituall obedience yielded by them unto God, they are not good, *Eſa.* 1.13. *Eſa,* 66.3.

Qu. 3. *How then can the works of the regenerate be good, ſeeing they are many wayes defiled?*

5. *Anſ.* Although evill doth alwayes cleave both to the perſons and the actions of the godly, *Rom.* 7.21. Yet this evill in their holy duties takes not away the eſſence of a ſpirituall duty, but hinders and diminiſheth the degree and perfection thereof; becauſe all the cauſes of ſuch works are good, and only the adjuncts evill: and ſo the imperfection being covered in Chriſt, the works are for Chriſts ſake acceptable, and pleaſing unto God 1 *Pet.* 2.5.

Qu. 4. *Concerning the matter of good works, it may be demanded, whether it is not lawfull for us at our owne pleaſure to make choice of ſomething, in which to yield honour and obedience unto God?*

6. This is expreſly forbiden, *Deut.* 12.8.32. *Num.* 5.39. *Mat.* 15.9. *Mark.* 7.7.

7. Secondly, it doth imply a contradiction that we ſhould yield obedience to God in thoſe things, whereof he hath given us no Commandement: Neither without obedience can we give any honour to God, that may be pleaſing to him. All works therefore of our owne chuſing are only good before men through a fained and vaine perſuaſion, but not before God.

8. Third-

8. Thirdly, yet there is ſome difference to be obſerved in good works, in regard of the matter; for ſome are expreſly and immediatly enjoyned to all, as the duties of the morall Law; others are not commanded to all, but to ſome only, and that is not expreſly and immediatly, but conſequently, and upon the ſuppoſition of certaine circumſtances, by which it comes to paſſe that (*hic & nunc*) in ſome particular caſe, they partake of the nature of precepts.

9. In ſuch things, the will of God is to be gathered and collected by a ſillogiſme, whoſe generall propoſition is contained in the Scripture; the aſſumption dependeth upon gift, call, or ſuch like ſpeciall circumſtances; and the concluſion is out of the propoſition ſo derived by the aſſumption, that in reſpect of this or that man, ſuch or ſuch a time, it hath the ſame force of binding, with a generall Commandement. For example, all ought to cut off occaſion of calumny and ſcandall, and to take that courſe which makes moſt for the furtherance of the Goſpell, and the edification of the Church. This is the propoſition. 1 *Cor.* 10.31.32.33. Now *Paul*, conſidering all circumſtances, did thus aſſume, I *Paul*, if I ſhall freely preach the Goſpell, ſhall cut off occaſion of calumny. 2 *Cor.* 11.12. I ſhall further the Goſpell, 1 *Cor.* 9.23. And edify the Church, 1 *Cor.* 9.19. Hence this concluſion followes, therefore I *Paul* ought to preach the Goſpell freely. 1 *Cor.* 9.15. Againe, all ought according to the gifts which they have, and their vocation, to promote the Goſpell, 1 *Cor.* 7.17. I have the gift of continency, and the preſent neceſſity makes the ſingle life more fit to further the Goſpell, then marriage, 1 *Cor.* 26. Therefore I ought to continue in that ſingle eſtate.

10. If this explication be duely obſerved, it will eaſily without any longer diſpute, overthrow the Doctrine of the Papiſts, who make diſtinction betweene Evangelicall counſells, and the Lawes of God.

Qu. 5. *Concerning the end of good works, it is demanded, what force intention hath to make an action either good, or bad?*

11. *Anſ.* A good intention by it ſelfe cannot make a good

action, because goodnesse is a perfection, and doth arise from the perfection and integrity of all the causes. Neither is there any action so wicked, but may be committed out of some good end: the incest of *Lots* Daughter was upon a good end. *Gen.*19.32. And many doe kill Christians, thinking thereby to doe God service. *Ioh.*16.2.

12. Yet an evill intention doth make an action evill, because evill, is a defect, and doth arise out of any defect, *Mat.*6.1. *Take heed yee doe not your almes before men to be seene of them, &c.*

Qu.6. *What kind of intention is necessarily required to make an action good?*

13. *Ans.* First, it is absolutely necessary that it be done with a respect to honesty, and in reference to the pleasing of God, and obeying his Will. *Acts* 24.16. For an action cannot be good, unlesse it be don under the notion of goodnesse; Now to doe a good thing under the notion of goodnesse, is to have a respect to honesty and goodnesse in the doing of it. For hee that doth a thing that is honest, because it is delightfull, or profitable, may be said to doe rather a thing profitable, or delightfull, then honest. 1 *Tim.*6.5.

14. Secondly, a secondary intention of profit, or pleasure doth in no sort take away the honesty of an action, but adorn it rather, *Rom.*1.12.& 15.

15. Thirdly, it is also absolutely necessary, that there be a reference of the action to the glory of God, 1 *Cor.* 10.37. This is done vertually in the intention of our doing our duty: but the more distinct and direct respect is unto God in action, the more perfect it is, *Ps.*16.8.

16. Fourthly, it is meet also there be a secondary intention of setting our own salvation. 1 *Cor.*9.24.

17. Fifthly, in such works as come to the notice of others, it is requisite also that we thinke of stopping the mouths of the wicked, 1 *Pet.*3.16. And of furthering others in the way of salvation. *Mat.*5.16.

18. Sixthly, the cause is otherwise in evill actions; for to make an action evill, it is not required, that there be any respect

respect to evill, or expresse intention of dishonouring Gods Name, or of bringing death, or giving offence unto others: because as the nature of sin consists in privation, so the want of good intention is an evill intention, and (as it is chosen by the will) interpretatively is reckoned for the intention of all those evills, which are opposed to good intentions: and hence it is that the sinner is said to love death, *Pro.*8.36.

Qu. 7. *Of the forme of a good action wherein it doth consist?*

19. It consists properly in the manner of doing, when the agent is not onely well disposed, and that thing which he doth is approved of God, but also the action is so ordered in respect of all the circumstances, as God prescribeth, what and of what nature this is, appeareth by the defect. 1 *Cor.*11. 27.28.29. *Comande.*3.

Qu.8. *Because the information and force of Conscience doth neerely pertaine to the forme of doing, concerning it may be demanded, whether the Conscience of man be a sufficient and absolute rule to worke by?*

20. *Ans.* The Conscience of a man since the fall is defiled, *Tit.*1.15. And so by it selfe cannot be a perfect, and pure rule, yea: if we simply follow it as a leader, we shall be brought oftentimes into vile wickednesse. *Ioh.*16. 2. *Acts* 26. 9. *Phil.*3.6. It is therefore only a subordinate rule, so far of force, as it is directed by the Word of God. Hence an erring Conscience hath not that power to bind, that we are simply bound to follow the judgement of such a Conscience. For we ought never to content our selves, till our Conscience be certainly informed in those things which concerne our duty; although in this sence it may be said to bind, because against such a Conscience, while such, we are to doe nothing.

Qu. 9. *What is to be done when the Conscience is in doubt?*

21. *Ans.* If the Conscience doe doubt whether the action be lawfull we ought to abstaine from that action, till we be certain concerning it. *Ro.*14.23.

Qu.10.

Qu. 10. *What if the Conscience be in a perplexity, so that it thinks it a sin aswell to abstaine from the action as to doe it?*

22. *Ans.* Out of the nature of the thing it selfe, and of the Conscience considered by it selfe, such a case cannot fall out: for it cannot be that the judgement of the Conscience should at the same time assent to both parts of the contradiction.

Qu. 11. *What is to be done when the Conscience is troubled with scruples?*

23. The conscience is then said to be troubled with scruples when it doth give assent to one part of the question, being hereunto induced by sufficient arguments, but yet in some sort troubled with the objections of the other side, which it cannot easily answer. Such kind of doubts (if it may be) ought by a certaine judgement to be laid downe; but if this cannot be such an imperfection of judgement (in asmuch as it doth not hinder assent by a doubtefull wavering, but only make that assent to be more weake) is no just cause to make us forbeare that, which such an assent leads us unto. *Deut.* 13. 1. 2. 3. 1 *Kings.* 13. 21.

Qu. 12. *How ought a man to carry himselfe between contrary opinions, when he is uncertaine of the truth?*

24. *Ans.* First, it is not enough for a good conscience to adhere to the authority of men, though they be learned and godly; because the conscience is not by it selfe to be subjected to the judgement of man: Neither hath any humane testimony, sufficient strength to argue Gods approbation of a thing, or to excuse in Gods presence. *Rom.* 14. 12. 1 *Cor.* 8. 10.

25. Secondly, every one ought to follow that opinion, which (after due diligence to search the truth) he judgeth to be improbable out of the nature of the thing and the Law of God compared together, whether that probability appeare to him by his owne search, or by the helpe of others. 1 *Cor.* 8. 4. with 7.

26. Thirdly, if after due inquisition made the minde be wholly in suspence, whether the action be lawfull or unlawfull

full, then that doubtfullnesse remaining, the safer part is to be chosen. Now that is the safer part in which there is no danger of sinning, and in this case he sinneth not, who simply abstaines from such an action, so that he condemnes not another which doth it. *Rom.* 14. 5. with 4. 23. We are therefore to abstaine from all such things, about which (after due diligence used) the conscience is in doubt, whether they be lawfull or no. They which doe otherwise, doe not only expose themselves to the danger of sinning in the very action it selfe, but without doubt doe sin in the very manner of doeing.

Qu. 13. *When a man doth apprehend, that, of two sins he must needs commit one, which is he to choose?*

27. *Ans.* The precepts of God doe never so jarre of their own nature, that it is necessary to break one of them by sin: For when a lesse Commandement is neglected, that a greater may be observed, that lesse Commandament doth cease for the while to bind; so that they who upon such an occasion neglect it, are altogether blamelesse, that is, sin not. *Math.* 12. 5. 7.

28. For that usuall saying, that of two evills we must chuse the least, it is meant of evills of punishment, not of sin.

29. A man ought therefore alwayes to have a fixed resolution to eschew and avoid all sin.

30. There is no necessity of feare, danger, or outward constraint whereby a man can be excused, if he doe upon that pretence commit the least sin.

31. Neither indeed is there properly any constraint, when any thing is done with certain counsell, and the will (which cannot be compelled) induced by feare, consenteth to the actinn.

32. Thirdly, if any through weaknesse be brought to those straits, that he thinks he must needs of two sins commit one, the conscience cannot give judgement in such a case, because that deliberation is made against the conscience. Yet it cannot be doubted, but he sins lesse, which commits the lesser sin.

CHAP. 18.

Of things indifferent.

QVestion, 1. *Wherein consists the nature of a thing indifferent?*

1. *Ans.* First, *adiaphorum* (for so it is called) according to the interpretation of the word, is that which hath such a respect to two extreams, that it is inclined no more to the one, then the other, and in the same sense is called an indifferent thing, or a thing of a middle nature.

2. Secondly, now although according to this large acceptation of the word, any middle thing may be called indifferent or *adiaphorum*, yet the word doth commonly signify only such a thing as is in the middle betweene morall good and evill.

3. Thirdly, the middle betweene good and evill is either, 1. of meere deniall (as they terme it) in which there is neither good nor evill to be found; and so all substances, whether they be things naturall or artificiall, are middle things or indifferent: or it is, 2. a middle of participation, which doth so far agree with both extreams, as the extreams agree betweene themselves; and thus no substances are properly things middle and indifferent by themselves, because none of them are either good or evill, but only actions, and dispositions to actions.

4. Fourthly, such actions therefore as are neither commanded nor forbidden, and that be in their owne nature neither points of obedience, or disobedience, are indifferent or middle.

Qu. 2. *Whether there be any actions indifferent in regard of their kind?*

5. *Ans.* First, this may be understood two wayes: either that indifferency be of the specificall nature of any action, which is false: or that the common nature of an action should have an indifferent respect to good or evill, which is true.

6. Se-

6. Secondly, there is therefore no action of its own nature so indifferent, but by circumstances it may be made good, or evill; but there be divers actions which in their common and bare nature, before they be as it were clothed with circumstances, doe include in themselves no goodnesse or badnesse; as, to eat, to drink, to take a journey, to walke, &c.

Qu. 3. *Whether indifferent actions differ nothing among themselves, but are all equally distant from good and evill?*

7. *Ans.* In their owne intrinsecall nature they differ nothing at all; but yet there are some which for the most part have evill circumstances annexed to them, and so bend more toward evill, and have an evill name, as to doe the worke of an accuser, the office of an hangman, &c. Some there be also which for the most part have good circumstances, and so bend toward good, and have a good name, as, to till the ground, to follow our study diligently, &c.

Qu. 4. *Whether doe things indifferent make any thing for order and comlinesse?*

8. *Ans.* Whatsoever it is that of its owne nature serves for order or comlinesse, or edification, is not indifferent: for when they doe participate the nature of goodnesse, they are not in the middle betwixt good and bad. And when they produce good, they must needs have some good force and efficacy in them: every thing brings forth its like.

Qu. 5 *Whether do indifferent things cease to be indifferent when any certain thing is set down concerning them, by such as are in authority?*

9. *Ans.* Nothing ought to be commanded, but that which is good, nor to be forbidden, but what is evill; That which is indifferent cannot simply, absolutely, and for ever be either injoyned or forbidden; but commanded, as it drawes neer to good, forbidden, as it approacheth to evill.

Qu. 6. *Whether any singular and individuall action be indifferent?*

10. *Ans.* First, there be some actions which though they be actions of a man, yet they are not humane actions; such are those which proceed from imagination only, and not from deliberate reason, as the rubbings of mens hands,

to scratch the head or beard, to take up a straw, &c. while we are thinking of something else: these actions are not morally good or evill, they want that which is required to make them so, namely counsell and deliberation. For although a man may sin by those actions, as if in time of Prayer he suffer his imagination to wander; and do give way to such toyings as those. Yet these actions considered in themselves are neither good nor evill. It is true these motions are subject to the command of mans will, but yet they are so subject, that they may be exercised without any precedent act of reason: Neither are we bound any further by reason to prevent them; but only so far that they hinder not the duties we are about. So for moving of the eye-lids, reason and the will have power to moderate them, but it is not worth the while to take notice how-often we winke, if so be we take heed that in such things nothing be done which is undecent, or against our duty.

11. Secondly, every action which proceeds from deliberate reason, and is properly called humane, considered singularly and in the individuall, as it is an exercised action, is either good or evill. For such a kind of action is either ordered to a good end, or it is not; If it be, then it hath the nature of a good action, if other circumstances be correspondent; if it be not ordered to a good end, it is an evill action becaus it wants the perfection, which ought to be in it, and is not according to its rule.

12. Yet is not required to the goodnesse of naturall action, that it be alwayes actually and explicitly referred to the due end, so that this be done implicity and vertually; becaus reason in that exercise of such kinde of actions, may often with more profit be conversant about those objects.

13. Thirdly, some one or two circumstances of an human action may be indifferent, as if one scholler be speaking with another, it is sometimes indifferent whether they use the Latine tongue, or any other. But their talke taken with all thee circumstances is necessarily either good or bad: the reason is, becaus the determination of an action doth not depend upon one circumstance apart, but upon all jointly together.

14. Fourth

14. Fourthly, there may be some singular action in which there is no goodnesse speciall to be found, which may not be found in another, and so, that at this time we doe this or that, rather then another thing, therein is oftetimes neither good nor evill. Opportunity, or the suggestion of our minds without any respect of morall goodnesse, may be of weight sufficient to make the determination.

15. Fifthly, although therefore there be no singular actions humane, that is neither good, nor evill; yet there are divers, which singularly and in comparison of others are neither necessary nor unlawfull. For as the Carver hath oftentimes no certain reason, why he rather makes this image, then that: yet if he make any, it is necessary that he either follow the rules of his Art, and make a good one, or faile and so make a bad one. So it is in many singular actions of men, which in respect of the exercise, have no proper reason beside the inclinaton of the mind, but in the doing they are either good or bad.

CHAP. 19.

Of a voluntary Act.

QUest. 1. *Whether in a good or evill act there be necessarily required an inclination of the will?*

1. *Ans.* First, the will is the principle and the first cause of all humane operation in regard of the exercise of the act. For we therefore doe this or that rather then another thing, because we will; As God himselfe is said to do all things of his owne Will. *Eph.* 1. 11. So also doth man who is made after the Image of God. The first cause therefore of the goodnesse or sinfulnesse of any Act of man, is in the Will.

2. Secondly, liberty also of election is formally in the will: that therefore any one doth yield obedience to God, or refuseth to do so, proceeds from the will.

3. Lastly, our obedience stands in our conformity to the

Will of God: and the disobedience, in our unconformity thereunto. Now our conformity with the Will of God is first and principally in our will, *Apoc.*2.6.

Qu. 2. *What are those things which make an action to become not voluntary.*

4. *Ans.* Nothing at all but either absolute violence of constraint, or chance which could not be foreseen, or prevented. And for such things as are done through absolute violence or meere chance, they have neither the nature of Obedience or sin. As if one should be forced to offer incense or bow the knee before an Idoll, or should meerely by chance kill another, *Deut.* 19.5.6.10.

Of actions done through ignorance.

Q. 3. *What are we to thinke of those actions which are done through ignorance?*

5. *Ans.* First, that ignorance which is in some sort a cause of the action (so that if a man knew what he did he would not Doe it) if it be unvoluntary both in it selfe and in its cause, that is, not affected, nor procured, nor tolerated, doth make the action meerly casuall and unvoluntary and so excuseth from sin.

6. Secondly, ignorance of the Law doth nevev wholly excuse, because all men are bound to know the Will of God: but yet it doth somewhat lessen the fault if it be not affected, 1 *Tim.*1.13. *Iohn* 4.41. *Acts* 3.17. But if it be affected it is of it selfe a sin and so doth not diminish but rather increase the guilt of other sins, 2 *Pet.*3.5.

7. Thirdly, an Ignorance of the fact if a man hath used such diligence as he ought, doth excuse him, because by such an ignorance the fact is made casuall. So *Iacob* being deceived lay with *Leah* whom he tooke to be *Rachell*, *Gen.* 29. But if due diligence have not beene used, ignorance of the fact, doth not altogether excuse although it do somewhat lessen the fault. And this seemes to have beene the case of *Abimilech Gen.*20. 5.

Of actions done through feare.

Q. 4. *What are we to judge of those actions which are done through feare.*

8. *Ans.* First, feare doth not simply make an action unvoluntary: but doth considering the circumstances of time and

and place, &c. impell a man to will this or that. As appeares in that knowne instance of the merchant, who is induced through feare of death to throw away his merchandize into the Sea. Feare therefore doth never wholly excuse from sin: yea more, feare it self is oft a sin forbidden, and a cause too of most grievous sins. *Mat.* 10.26. *Phil.* 1.28. 1 *Pet.* 3.14. *Apoc.* 21.8. Although therefore a great feare or terrour such as is wont sometimes to trouble even a man of good courage before men, be accounted for a good excuse, and is of force to make contracts done through feare void, yet before God such an excuse will not be taken.

9. Secondly, yet that sin which is committed through some strong terrour, is not so grievous (if other things be alike) as that which is committed of the voluntary inclination of the will without any such feare of danger, because in feare the temptation is stronger: and such a fall, if repentance follow, doth proceed not so much from malice, as from infirmity and perturbation. And this was *Peters* case when he denied Christ.

Qu. 5. *What are we to judge of those actions which are done through concupiscense.* Of actions done through concupiscense.

10. *Ans.* Concupiscense doth not make an act cease to be voluntary, neither doth it indeed diminish the voluntarineſſe of it in respect of the act, but increaseth it rather. For he that doth a thing out of concupiscense, hath a will strongly inclined to that which it doth, as is appeares either delightfull or profitable to him, if therefore the concupiscense be fixt the sin's the greater. as it was in *Judas*, who betrayed Christ out of covetousneſſe of monies.

Qu. 6. *What are we to judge of those actions which are done through inadvertency, or through not minding of what we doe?* Of actions done through Inadvertency.

11. *Ans.* Inadvertency or mindlesneſſe is of the same nature with ignorance: because it differs not from it, but only as the privation of an act doth differ from the privation of a disposition. Inadvertency therefore is it selfe often a sin and is opposed to watchfulneſſe. At such a time therefore as wee are bound to watch and attend, if we watch not

and

and attend, not we may be rightly said to will this watchfulnesse, not to will it, yea to will our inadvertency, *Esa.* 1. 3.

12. Againe this inadvertency is sometimes voluntarily chosen in it selfe. *Amos* 6. 10. Sometimes it is voluntarily chosen in its cause. *Mat.* 13. 22.

How a thing is willed in its cause.

Qu. 7. *How are we said to will a thing in its cause?*

13. *Ans.* When we doe wil something upon which an other thing followes. He which will be present at immoderat drinkings may be said to will drunkennesse. He which willingly gives himselfe to sleepe, and idlenesse, may be accounted guilty of a willing neglect of the duties of his calling. He which will please men, may be said with his will to displease God. *Gal.* 1. 10.

CHAP. 20.

Of the sins of the Heart.

QUestion, 1. *What are the sins of the Heart?*

1. *Ans.* The sins of the heart are partly thoughts, partly delights, and partly desires.

Qu. 2. *What thoughts are to be accounted as sins?*

Of thoughts

2. *Ans.* Ther's a threefold thought of the heart about that which is evill. 1. In the bare and simple apprehending of evill. 2. When with that apprehension ther's joyned some motion of the heart to consent to the evill. 3. When there is a full approbation of and consent unto the evill. In the first of these there is of it selfe no sin. For it was in Christ. *Mat.* 4. 1. Hence it is rightly said to know evill is not evill. But the other two kinds of thoughts are not without sin. For the third none makes question, and for the second the Scripture is plaine. *Iames* 1. 14. Where we are also taught how to distinguish those thoughts which are evill from others, namely when some thought about an evill thing begins in the least manner to draw us towards it, when we begin to nibble upon it and are tickled with it. The reason is because then it bgins in some sort to be received by us, and stick in all, so that

that the evill of which we thinke becomes in a ſort ours whilſt we begin to be moved towards it as towards an object betwixt which and us ther's ſome agreement. For although we ſtop heere and proceed not, to a full conſent: yet even this faſten's ſome blot and defilement upon us (now we ought to have ſuch a care of our ſoules which were made after Gods Image, that we keepe them pure from all even from the leaſt pollution and defilement. For it is well obſerved by a great author that every man is appointed by God to keepe, and defend his owne heart as Souldiers are ſometimes appointed to defend a Caſtle, or Towne againſt the enemies. If therefore without ſeeking of any aid, and without expecting ſuccour from GOD hee ſhould upon the firſt attempt of the enemy yield up this Caſtle, hee commits manifeſt treaſon. What then ſhall we ſay, if he ſhould give up the Keyes of this Caſtle before there be any aſſault made? now the Keyes of the Caſtle are the thoughts. For theſe open the heart, and let in the devill. Certainly, he which voluntarily gives this Key to the Devill ſhall never be able to cleare himſelfe from guilt of treaſon. Now a man delivers this Key to the Devill, as oft as he gives up his thoughts into the Devills hands, or frames his thoughts to the Devills will. The roling of the thoughts in the minde is like the turning of the Key in the Lock to open it.

How the heart ſins by delight.

Qu. 3. *What delight about evill is to be accounted as ſinfull?*

3. *Anſ.* Not that onely which comes from evill in the commiſſion of it, or after the Commiſſion or while we have a purpoſe to commit it, *Pro.*2.14.10.23. But even the ſimple, bare, and ineffectuall complacency in an unlawfull thing, although there be no purpoſe ever to commit it. This delight is uſually called *delectatio moroſa* not from the length of time, but from the ſtay of the underſtanding which ſtayes, and prolongs the time in the contemplation of an unlawfull thing with ſome pleaſure. Now the reaſon why this delight is a ſinne, is becauſe that delight is a conformity of the affection with the thing thought upon, and doth containe ſome approbation of it. *Ro.*7.22.

Q. 4. *Is all delight in an unlawfull thing sinfull?*

Whether some delight in an unlawfull thing may not be lawfull.

4. *Anſ.* Yes, if 1. It be in an unlawfull thing or an evill action as its unlawfull and evill, 2. If it proceed from an affection tending and inclining towards ſuch things, or from any unlawfull provocation, 3. If it be ſuch a delight as in its owne nature may have the force of a cauſe, or an occaſion to ſtir up evill affections. In theſe three caſes it cannot be doubted but ſuch a delight is a ſin. But if one be delighted in the thought of an evill thing not as it is evill, but as there is ſome naturall perfection excerciſed, and put forth in it, without any danger of conſenting to the evill, ſuch a delight is not ſimply, and of its ſelfe a ſinne. As when one takes delight in that cunning dexterity, conſtancy, and courage, which appeares in another, in an unjuſt duell: the reaſon is becauſe this delight is not properly, and formally converſant about an evill thing but about a good thing.

What deſires be ſinfull.

Concerning abſolute deſires ther's no doubt but if they be carried to things that are evill they are ſinfull; but concerning ſuch deſires, as are only with a condition there may be ſome queſtion made.

Qu. 1. *Whether is it lawfull for a man to wiſh any evill of puniſhment, or miſery to himſelfe upon any condition?*

5. *Anſ.* That this is in ſome ſort lawfull appeares, 1. By the example of *Paul Rom.* 9. 3. Who wiſhed himſelfe accurſed for the *Iewes* ſake, 2. By the thing it ſelfe, becauſe actually to undergoe and ſuffer ſuch a kinde of evill is not onely lawfull, but expedient often upon ſome condition, *Gen.* 44. 33. 3 By reaſon, becauſe to ſuffer evill is not of it ſelfe an evill, or a ſin: if therefore the condition under which it is deſired be good, the deſire is good alſo.

Qu. 2. *Whether can the deſire of an unlawfull thing upon a condition become lawfull?*

6. *Anſ.* Firſt, in thoſe things which are only unlawfull by mans Law ſuch kinde of deſires may be lawfull, becauſe ſuch things have no intrinſecal evillneſſe in them; As if I would go out of the City over the Walls when the Gates are ſhut, unleſſe it were forbidden.

7. Secondly, in ſome things alſo that are forbidden, even

by

by Gods Law which have no such intrinsecall evill annexed to them, but that it may in thought be abstracted & separated; such desires may be lawfull by themselves, if there be no danger of an absolute consent. As if a man should say I would take such a Woman to be my Wife, if she were not too neere of kin to me.

8. Thirdly, The desire to doe that which is plainly, and intrinsecally evill upon condition, if it were lawfull and not forbidden, cannot be excused from sin. As if a man should say I would commit fornication if it were not forbidden. For our desires ought to stand at as far a distance from sin as from any thing in the World, and to abhor it utterly: but in such kinde of desires there doth appeare some inclination, and propension to sin.

9. Fourthly, the desire to doe any thing which is in it selfe evill, unlesse the singular condition and state of ones life hindred it, is a sinne. As if a man should thinke I would be revenged upon such a one if I were not a minister. Or I would keepe company with such and such boon fellowes, if I were not towards the Ministery. For such men doe not abstaine from evill simply because it is evill, but because it becomes not men of their callings or may tend more to their prejudice then to the prejudice of others.

10. Fifthly, when the condition is such an one as doth not except the evill in the action, but the danger of punishment onely, then the desire is a grievous sinne, and a signe of much inward wickednesse. As if a man should say I would kill such an one if I might doe it, and it never be knowne. I would play the Fornicator, or adulterer if there were no Hell: for although such a condition, or wish puts nothing in *esse*, (as they say) that is, in being, in respect of the thing it selfe, yet in the will it doth suppose an affection towards such a sin, and shewes also that he which is so affected would commit those sins, if he might escape punishment.

11. Sixthly, all such conditionall desires in a manner are temptations of the devill, which we cannot admit without a great deale of danger.

CHAP. 21.

Of the sins of the Mouth.

QUestion. 1. *Whether if a man have conceived a sin in his Heart, is there no evill added to it by the uttering of it?*

1. *Ans.* If one doe refraine from uttering with his mouth that evill which he hath in his heart, that he may the easilier commit it without being hindred, then the silence it selfe is a sin, and tends to the aggravation of the evill which he hath conceived in his thoughts: and a much greater sin is it if he should in his words make a shew of the cleane contrary. *Pro.26.* 24.25. & 10 18. But if one doe therefore abstaine from uttering the evill which he hath thought, becaus it is evill and shamefull, such an one stops the course of sin and doth well. *Proverbs* 30. 32. And if he should when he hath thought evill, proceed to utter it with his tongue, he increaseth his sin by making it more compleat then it was before the speaking.

Of idle words.

Qu. 2. *Whether is an idle word a sin?*

2. *Ans.* 1. An idle word properly and stricktly is an unfruitfull word, or a word of no use, fruit, or profit. Now such a word can hardly ever proceed from deliberate reason: becaus reason and the will of man doth alwayes propound unto it selfe some end, and some good either morall or naturall: so that of necessity every word proceeding from deliberation must be either good or evill, and so no word properly and rigidly can be said to be idle.

3. *Ans.* 2. This notwithstanding, those speeches in Scripture are called idle *Mat.* 12. 36. Which are little or nothing regarded by the most, and of which they thinke they shall never give account. Now of these words our Saviour saith there's such an account to be given before God, as that even in them there will bee found matter enough, and

desert

desert enough for the inflicting of eternall Condemnation.

Qu. 3. *Whether are all words uttered in jest or sport, or by way of merriment, idle and sinfull?* Of words spoken in sport, and jest.

3. *Ans.* They are not alwayes idle because they have sometimes their use, at least for recreation and to make mirth. Neither are they alwayes sinfull: because they may have a lawfull and honest use, *Pro.* 29.9. 1 *Kings* 18.27. Such kinds of jests therefore may be both good and evill as they may be used.

Qu. 4. *Whether are those words sinfull wherein men doe make profession of some good, without any intention of performing it,* James 2.16.

5. *Ans.* They are sinfull, and that not onely in regard of the defect, because a due intention is wanting, but also in regard of the deceit and fraud which doth accompany such words and hath in some sort the nature of a lie.

Quest. 5. *Whether is multiplicity of words a sin:*

6. *Ans.* It is not of it selfe a sin for a man to use many words: but it is often an occasion of sin, *Proverbs* 10.19.

CHAP. 22.

Of sins of Works.

QUest. 1. *Whether the externall Work of sin joyned with the internall doe increase the evill of it?*

1. *Ans.* 1. If one have an effectuall will of sinning, *viz.* be so affected in regard of his will towards sinne, that nothing hinders him from the eternall Worke, but onely that the occasion is wanting, such a man before God is accounted as great a sinner, as if hee had performed the outward action; this appears by the contrary acts of obedience. 2 *Cor.* 8.12. *Heb.* 11.17.

2. *Ans.* 2. And yet such a sinne in regard of the extension of it is made great by the externall worke. For as sanctification

tion is great when it hath renewed the spirit, soule and body, then if it should reforme any one part alone, 1 *Thess.* 5. 23. 1 *Corinthians* 6. 20. 2 *Corinthians* 7. 1. So also sinne in the like manner is greater when it hath as it were invaded the body, then if it should keepe possession onely of the soule.

3. *Ans.* 3. In regard of that hurt and mischiefe which is done to others, either by reason of scandall, or by reason of some reall discommodity, sin is made greater by the externall work. 1 *Sam.* 25. 32. 33.

4. *Ans.* 4. Hence it is that some punishments are justly inflicted for the externall act of some sinnes which are not inflicted for the internall. As a divorce is made for the act of adultery but not for the intention.

Qu. 2. *Whether doe those discommodities which fall out in the event of an evill work increase the sin.*

5. *Ans.* These kinds of events may have a fourefold respect unto the will of the sinner. 1 Sometimes they are directly intended, and then they doe increase the sinne, in the internall nature of it whether they follow or follow not, 2. Sometimes they are foreseene, although not directly intended, as, when one seeth an innocent person like to be much indammaged by the theft which he intendeth, and then interpretatively, and indirectly they are said to be increased, and likewise aggravate the sinne, 3. Sometimes they are neither intended nor foreseene, but yet they ought by some meanes to be foreseene and prevented: and then also they aggravate the sin, because they are in some sort presumed to be foreseene, 4. Sometimes the ignorance of them is void of sinne, and then they are not imputed as sins.

Qu. 3. *How is the act of sin broken off?*

6. *A.* 1. Not by every physicall interruption of the act: for if it be in a morall sence continued, the sin it selfe remaineth.

7. 2. Not by a simple cessation of the act of the intention or will: for that may come to passe through inadvertence, and distraction about other things.

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8. The morality therefore of it is onely broken off by a contrary will and reiolution : and yet that breaking off is imperfect; unlesse there be withall such a change of the will, as is required to true Repentance.

FINIS.

FINIS.

THE FOVRTH BOOKE.

OF CONSCIENCE.

Concerning the dutie of man towards God.

CHAPTER I.

Of Religion.

Queſt. 1.

WHether religious honour be due to God onely?

1. *A.* 1. All that honour which Religion doth enjoyne, or is yeelded unto any, becauſe religion commands it, is ſometimes called religious. And in this ſence that honour which is required in the fifth Commandement may be called religious honour, which yet is due to divers creatures.

2. *A.* 2. There is alſo a civill honour, which hath a certaine ſingular likeneſſe to that honour which is given to God, and becauſe of that Analage is ſometimes called religious honour, ſuch as is pietie towards parents.

3. *A.* 3. But that honour which is the proper act of Religion

ligion as respect unto God onely as the object which is to be honoured. For 1. the greatest honour is due to God onely: but religious honour is the greatest, 2. That honour which is due unto the Authour and Lord of life, and eternall blessednesse can be given to none but God: but such is religious honour. 3. The soule and conscience of man is directly subject to God onely: but this is done in religious honour. 4. God onely is our absolute Lord, and hath an unlimited power to exact Obedience at our hands: but this is supposed in religious honour. 5. Every where in Scripture such are condemned as give religious worship to any but the true God.

Quest 2. *How may religious worship be knowne?*

4. *A.* 1. If confidence and trust be properly placed in any.

5. *A* 2. If the Conscience be subjected unto any.

6. *A* 3. If those things which are proper to God be attributed to any.

7. *A* 4. If there be a going beyond the usuall bounds of civill honour.

Quest. 3. *In what externall acts doth religious honour, or the worship of God consist?*

8. *A* 1. All lawfull acts which men do exercise directly towards God, are acts of honour and religious worship. For we can doe nothing out of dutie towards God, besides the giving of honour to him with submission and reverence.

9. *A.* 2. Yet there are some acts in which this affection is more expresly signified then in others, namely those in which wee have almost respect to nothing but the honour of God, as falling prostrate, bending of the knees, or submissive bowing of the body before God, by which acts the externall worship and adoration is set out unto us in the Scriptures.

Of the honour due to holy men and Angels.

Quest. 4. *What honour is due to men, and to the holy Angels?*

10. *A.* 1. If they be present with us, civill honour is to bee given to them, according to that excellencie which is in them.

11. *A.* 2. But if they be absent, or appeare not unto us, there is no act at all of adoration to bee exercised towards them.

12. *A.* 3. Whether they be absent, or whether they bee

present

present, there is no religious honour due unto them, because although they have a singular respect to the excellencie of God yet that excellencie is to them extrinsecall, and so the honour which is due unto that excellencie is not to bee given unto them. *Acts* 10. *Apoc.* 19. and 22.

Chap. II.

Of Faith.

Quest. 1. *How is divine Faith distinguished from opinion, and from humane faith.*

1. *A.* 1. Divine Faith is grounded upon Gods Testimonie, 1 *Iohn* 5.9,10.

2. *A.* 2. It hath alwayes joyned with it a pious affection towards God, *Heb.* 11. *Rom.* 4.20.

3. *A.* 3. It overcomes the world, 1. *Iohn* 5.4. *Rom* 4.18.

Quest. 2. *What things are of necessitie to bee beleeved of salvation.* Things of necessity to be beleeved.

4. *A.* 1. We must implicitely at least beleeve all the things which God hath propounded to be beleeved, *Acts* 24 14.

5. *A.* 2. Wee must beleeve with an explicite Faith, those things the knowledge and apprehension of which is necessarie to it as a meane to salvation, *Iohn* 6.53 & 17.3.

6. *A.* 3. The things which are necessary to be knowne and beleeved, for the conceiving and apprehending of those, *Rom.* 3.19,20.

Quest. 3. *What measure and degree of knowledge is necessary in those things which are explicitely to be beleeved.*

7. *A.* Those things may be knowne three wayes; First, according to the substance of the sence or sentence in which they are contained. 2. According to that declaration whereby they are distinctly explicated in the Scriptures to the edification of Faith. 3. According to the difficultie which usually are, or may be raised about them. Now it is sufficient to salvation to know the fore mentioned things, according to the substance of the matter, and the necessary declaration of it. For example, it is sufficient to salvation, if one understand

that the Father, Sonne, and holy Ghoſt, is one God in eſſence, diſtinguiſhed into three Perſons: that Chriſt is the true Sonne of God, and true man alſo, in one Perſon, although he underſtand little or nothing of the ſubtle diſputations about theſe things.

Queſt. 4. *Whether can that man be ſaved, which beleeves any thing oppoſite unto the things which are neceſſary to be beleeved to ſalvation.*

8. *A.* If he doe underſtand that they are repugnant, hee cannot beleeve both. But if through errour, and want of inſtruction, he thinke that they may both ſtand together, ſuch an errour, doth not exclude a man from ſalvation. For there is no mortall man, which is not ſubiect unto errour: neither is there any errour in Religion, which is not in ſome ſort repugnant to the foundations of Religion.

Queſt. 5. *Whether ſuch men can be ſaved, as make no matter at all of thoſe things which are not abſolutely neceſſary to ſalvation.*

9. *A.* It cannot poſſibly be, that thoſe ſhould have true faith about things neceſſary to ſalvation, which doe ſlight and neglect all the reſt. For hee which is carefull about his ſalvation, will ſeeke the moſt certaine, and the moſt diſtinct knowledge thereof. 2. Thoſe which by true faith adheare unto God, doe make high account of Gods will and commandements. 3. Hee which hath true faith, will ſeeke not onely his owne ſalvation, but Gods glory. 4. True Faith as all other things, will ſeeke the preſervation and increaſe of it ſelfe. 5. It takes delight in all things like unto it, and agreeing with it.

Queſt. 6. *Whether a man may by divine Faith beleeve a falſhood?*

10. *A.* 1. Divine Faith neither by it ſelfe, nor by accident, neither directly, nor indirectly, is the cauſe of a falſe aſſent, as it is falſe, for ſo God, and the truth of God ſhould be the cauſe of falſhood.

11. *A.* 2. Yet it may concurre as a cauſe in regard of the ſubſtance of the act of aſſenting to that which is falſe, by reaſon of an ill accommodation, *Acts* 21. 11, 12. So the caſe ſtands in ſuch a Syllogiſme, whoſe propoſition is true by Divine Faith.

Faith, and the assumption is admitted by an humane faith or false opinion. For example, whatsoever is revealed in the Scriptures is true: but in the Scriptures it is revealed that the holy Martyrs shall rise from the dead a thousand years before other men, therefore it is true.

Quest. 7. *Whether may a man make an ill use of Divine Faith; namely, by referring it to some evill end, as vaine-glory, or such like?*

12. *A.* Divine Faith it selfe, cannot by it selfe be referred to an evill end: but some kind of knowledge that is gotten by it, may be thus perverted, 1 *Cor.* 8. 1, 2. 2 *Cor.* 1. 2, 7.

Quest. 8. *What kind of certaintie is there in Divine Faith?*

13. *A.* 1 In respect of the obiect, there is a greater certaintie of Faith then of any naturall knowledge.

14. *A.* 2. In respect of the subiect also, it workes of its owne nature a stronger assent in us then naturall knowledge doth, because it is grounded on a more certaine cause.

15. *A.* 3. Yet because the understanding of man hath a greater proportion to naturall things, and doth comprehend them more fully, therefore it doth not alwayes use the Light of Faith with that certainty with which it useth naturall knowledge.

16. *A.* 4. Hence it is that such waverings and doubtings, as be unvoluntary and indeliberate, may stand with true Faith, because of the imperfection of Faith, and the infirmity of the understanding.

Quest. 9. *Whether a beleever may be infallibly certaine that he hath Faith?*

17. *A.* 1. According to the nature of the thing, and in common course, he which doth beleeve, knowes that he doth believe: For the understanding reflecteth upon its owne action, and as it were by an evident experience perceiveth what it doth, as also what to will, willeth. And as by naturall knowledge wee not onely know a thing surely, but are sure also that we know it. And we know also whether the will be carried after such an obiect or no, so also it is in Faith. Otherwise no man could say as that blind man did, *John* 9. 38. *Lord I beleeve.*

18. *A.* 2 All the faithfull are commanded not onely to

beleeve, but also to make this sure unto themselves that they doe beleeve. 2 *Cor.* 13.5.

19. *A.* 3. No man can doubt of the certainty of his owne assent which doth not doubt also of the truth of the obiect: He which doubts whether he do certainly beleeve that Christ is God, he doth doubt in some sort whether Christ be God.

20. *A.* 4. This experimentall certaintie may bee had not onely of the substance of the act, but also of the formall nature of it, that the Faith which a man hath, is truly Divine Faith. Because the understanding by its owne reflex we act doth not onely perceive the act it selfe, but also the kind and nature of it, which it hath from the obiect, as also it perceives the affection from whence it doth proceed.

21. *A.* 5. Besides, this experimentall certainty, there is also another certainty of Faith from the testimony of the holy Ghost, *Rom.* 8.6. For when the holy Ghost testifies that we are the children of God, it testifies likewise that we have that Faith which is proper to the children of God.

22. *A.* 6. There is also a certainty of Faith which ariseth from the proper acts of it distinctly perceived, as when one knowes his owne readinesse out of a pious affection wholly to deny himselfe, and all carnall reason, that so hee may adhere unto God, according to his will revealed in his Word.

23. *A.* 7. Yet for all this, there may be such a defect in the reflection of the understanding upon its owne action: such a discertion of the Holy Ghost, such an intermission of the acts of Faith, that a beleever for a time may not be able to know that he doth beleeve that which he doth beleeve; yea, he may falsely judge himselfe to be an unbeleever.

Chap. III.

Of the externall profession of Faith.

Quest. 1. *Whether is externall profession necessary.*

1. *A.* It is necessary for many reasons. 1. Because God hath commanded it, 1 *Pet.* 3.15. 2. Because it hath promise of salvation made unto it, *Mat.* 10.32. *Rom.* 10.

10.

10. 3. Because there is a grievous threatning made against the neglect of this duty, *Mark.* 8.38. *Luke* 9.26. and 12.8. 2 *Tim.* 2.12. 4. Because this profession makes for the edification of other men, and the neglect of it is a scandall to them, *Phil.* 1.12. and 2.15,16. 5. Because this profession of Faith makes for the glory of God, *Phil.* 1.20. and the deniall of it is a great reproach to the name of God, as if it were a thing to be ashamed of, *Luke* 9 26.

Quest. 2. *Whether is this profession alwayes, and every where necessary.*

2. *A.* 1. It is alwayes and every where required that wee deny not the Faith, or make any profession, or shew contrary to the true Faith. 2. Yet it is not either necessary or convenient every where without difference to proofes what we beleeve, *Math.* 7.6. As if some furious fellow should rise up, and pull out his sword, and say he would kill whosoever he was that should confesse himselfe to be a Christian, it were no wisedome at such a time, and before him to make profession of ones Faith. But then onely this profession is to be made when there is some hope at least, that it would tend to the glory of God, and the edification of our neighbour. For the necessitie of the meanes is judged by that relation which they stand in unto the end.

Quest. 3. *Whether is a man bound to make confession when he is asked publickly concerning his faith, by one that is set in authority.*

3. *A.* In common course he is bound so to doe, 1 *Pet.* 3. 15. Because it pertaines to the glory of God, and the salvation of others, *Mat.* 10.18.

Quest. 4. *Whether a man may not being compelled by necessity be present at a forbidden worship, if he keepe his mind in a dislike of it.*

4. *A.* If he be present without any difference carrying himselfe there after the same manner that those doe who professe that worship, he sinnes grievously. 1. Against his neighbour, 1 *Cor.* 8.10. 2. Against God, 1 *Cor.* 10.20,21,22.

Quest. 5. *Whether is it lawfull for the avoiding of danger, to use the Ceremonies which belong to such a worship.*

5. *A.* It is not lawfull: for the proper end of Ceremonies is

is profession, hee therefore which doth use an idolatrous Ceremonie doth in some sort make a profession of idolatry.

6 Although therefore it be lawfull, to use any civill garment of idololatours, yet no man without sin under that pretence can use such a garment as is the proper badge of religion, and is of its own institution religious.

Of flying in time of persecution.

Quest. 6. *Whether is it lawfull to fly in time of persecution, especially for a Pastor?*

7. *A.* 1. That it is lawfull in some case to fly appeareth; 1. By Christs direction, *Mat.* 10, 16. 23. 2. By Christs owne example, *Mat.* 12. 14. and 14. 13. *John* 10. 39. 3. From the example of the Saints, as of *Moses*, *Heb.* 11. 27. Of *Elias*, 1 *Kings* 19. 3. Of divers Prophets, 1 *Kings* 18, 13. And of the Apostle *Paul*, *Acts* 9. 25. 4. By reason, because by the Law of nature men are bound to preserve their owne lives, till it doe manifestly appeare that the God and Lord of Life doe require them, to lay them downe, that is till some necessitie or advantage for the glory of God, for the good of the Church, doe perswade the contrary.

8. *A.* 2. It is not lawfull for them to fly, whose presence is necessary for the edification of the Church. For this would be, not so much a declining from persecution as a shaming of the dutie.

9. *A.* 3. In such a persecution as is common, and not personall, it is a shame for a Pastor to shew himselfe more affraid then others be, who should be an example of Christian courage, and constancy to the whole Church.

Quest. 7 *Whether may one that is caught, and put into prison for the confession of the truth, lawfully breake the prison, or deceive his Keepers?*

10. *A.* He may not; 1. Because hee is now called to make confession. 2. Because this were to offer violence to publike authority. 3. Because the Apostles, and other holy men, whose examples are commended unto us, never practised any such thing.

Quest. 8. *Whether is it lawfull for a beleever in such a case to redeeme his liberty with a price.*

11. *A.* 1. That this is not alwayes lawfull appeares by *Pauls* example, *Acts* 24. 26.

12. *A.*2. Yet it ſeemeth ſometimes to be lawfull by the nature of the thing; For if hee which hath power to ſet one free being covetous and deſirous of gaine, ſhould ſeeke a reward for ſo doing, and the circumſtance bee ſuch, that a man might lawfully accept of liberty gratis, then it is as lawfull to procure ones liberty by the loſſe of ſome money, as to redeeme ones life at the hands of a theefe.

13. *A.*3. In this and the like caſes the honour of God, the edification of the Church, and the diſpoſition of a mans owne conſcience, this way, or that way, is chiefly to be heeded.

Queſt. 9. *Whether ought Infidels to be compelled to the profeſſion of the true Faith by ſuch as be their governours?*

14 *A.*1. They ought not to be compelled to it. 1. Becauſe Faith it ſelf cannot be wrought by conſtraint. The act of true Faith proceeds alwayes from a free will, not from feare or force, *Pſal.*47 10. *Acts* 2.41. 2. Becauſe externall profeſſion without internall Faith, is nothing but hypocriſie. 3. Becauſe the Church by this meanes is corrupted, whilſt thoſe are thruſt upon it as members which are not fit.

15. *A.*2. Yet they are to bee allured with favours, and if that will not doe, to be moved by loſſe of favour, ſeriouſly to conſider with themſelves of Faith, and of the imbracing of it.

16. *A.*3. They may alſo be compelled to come and heare the Word preached. For this preaching takes not away their hereſie.

17. *A.*4. They may alſo be compelled that they blaſpheame not the true faith, nor hinder the propagation of it.

Chap. IV.

Of Hereſie.

Queſt. 1. *WHo is to be accounted as an heretique?*

1. *A.* To make a man an Heretique in that ſence in which the word is taken, in the Church it is required; 1. That he be ſuch an one as makes ſome profeſſion of Chriſtianity, *viz.* that he either be baptized, or at leaſt-

wise a Chatechist, for *Hæresis* is a Greeke word signifying Election, so that an Heretique is such an one as leaves in some part the truth which he did professe, and afterwards chooseth to himselfe a contrary opinion, to which he adhereth. But he which never professed the truth, although he may be of the same judgement an heretique is of, yet such an one is not called an heretique, but an Infidell.

2. It is required secondly, that the errour which he holds be not onely contrary to the doctrine which is contained in the Scriptures, but that it be contrary to that doctrine which belongs to the summe and substance of faith and manners. Such a distinction as this is betweene doctrines principall, and lesse principall, is delivered to us by the Apostle, 1 *Cor.* 3.10, 11. Now although heresie be properly opposite unto Faith, yet it ought also to bee extended unto manners: for some errour in Faith is alwayes the foundation of errour in manners, 1 *Tim.* 4.1, 2, 3, 4. And moreover, heresie is alwayes so against Faith, that it doth necessarily overthrow it; For otherwise it is rather to be called an errour in Faith, or about Faith, and not an heresie against Faith.

3. It is required thirdly, that the errour which he holds bee joyned with stubbornesse and obstinacie, *Tit.* 3.10.

4. Such an one is to be accounted stubborne, as when the truth is not onely manifestly revealed in Scripture, but is also sufficiently propounded, and manifested unto him, yet doth so adhere to his errour, that he either opposeth himselfe to the plaine Scripture, and will not through the naughtinesse of his mind perceive the sence of it, for he is obstinate which is not ready to captivate all his understanding and reason unto the Scripture.

5. Therefore a man may be an heretique materially whilst he gives assent to some pernicious errour through simple facility, likenesse, and rashnesse in beleeving heretiques who were wont to deceive under a colour of piety, or through ignorance, who is not yet to be accounted formally an heretique, because he is not stubborne nor obstinate in his mind, and so cannot goe simply for an heretique.

Quest. 2. *Whether are Papists Heretiques?*

6. *A.* 1. Papistry as it was confirmed by the Councell of

Trent

Trent is a pernicious heresie. 1. Because it doth directly overthrow true and saving faith, whilst it teacheth to place faith and confidence in the creatures, and thrusts upon men works and humane Traditions in the roome of Faith, and the Bishop of *Rome* and his creatures, in the roome of Christ. 2. Because it doth divers waies by false worship and idolatry overthrow the principall part of piety. 3. Because it useth such stubbornesse in the defence and propagation of these errors, that it doth even accuse the Scripture it selfe many waies, takes it away from the people of God, and makes it subiect to their authoritie and pleasure.

7. *A.* 2. Yet it is not wont to be reckoned amongst the Heresies. 1. Because it is not any one singular heresie by it selfe, but as it were a certaine body made up and produced of many heresies. For as Mahumetisme is a mixture of former heresies which had been in the East and South, so Papistrie though under another colour is the very sinck of divers heresies, that pestered the West and North. 2. Because it did not arise altogether and at once, but grew to its strength leasurely and by little. 3. Because for many pernicious errors it doth not so much openly professe them in words, as really nourish them in a misterie. 4. Because it hath not publikely impugned the Church, but hath invaded and possessed the Church it selfe, and hath challenged the title of the Church unto it selfe.

8. *A.* 3. And yet because there are many amongst the Papists who understand not the mistery of poperie, but do adheare to it partly through feare of danger, and partly through custome and simply: therefore all the Papists without exception are not to be accounted such heretikes as of whose salvation ther is no hope, although we cannot affirm, if we judg by their profession, that they are in a way of salvation.

Quest. 3. *Whether are Anabaptists to be accounted as Heretiks.*

9. *A.* They are not properly heretikes as they simply doe deny the baptisme of children, although that be an error not to be suffered in the Church, because by this error they overthrow not the foundation of Faith. But as they deny Originall sinne and the humane nature of Christ to be borne of the

blessed Virgin, in these and such like they are Heretiques.

Quest. 4. *Whether be the Arminians Heretikes?*

10. *A.* The opinion of the Arminians, as it is received of the most that doe favour them, is not properly an heresie, but a dangerous error in the Faith, and tending to heresie: but as it is defended by some of them, it is a Pelagian heresie; because they deny the effectuall operation of internall grace to be necessary for the working of conversion and Faith.

Quest. 5. *Whether are Lutherans Heretikes?*

11. *A.* Those amongst them which do pertinaciously defend the ubiquity of Christs human nature, cannot be excused from heresie, because that opinion doth directly overthrow the humanitie of Christ. But because many amongst them are free from that opinion, and others amongst them do defend it rather through contention, then because they beleeve it sincerely; therefore they are to be accused rather of stupidity and fury, or of Schisme, then of Heresie.

Quest. 6 *Whether are Heretikes to be punished by the civil Magistrate?*

12. *A.* 1. That Heretikes are to be resisted by every one that is godly, according to the calling and power which he hath received from God, it appeares sufficiently from the nature of the thing: because all the godly are called to a christian warfare, and are in their stations every one to oppose themselves to the kingdome of darkneſſe.

13. *A.* 2. The place and office of a Magistrate requires, that he represse wicked men that trouble the Church, even with the sword, or with publike and externall power if there be need, *Rom.* 13.4. 1 *Tim.* 2. 2.

14. *A.* 3. If therefore Heretikes be manifestly knowne and publikely huttfull, they are to be restrained of the Magistrate by publike power.

15. *A.* 4. And if they be manifestly blasphemous, and pertenacious, and stubborne in those blasphemies, may suffer capitall punishment. For that Law *Lev.* 24.15, 16. although it bind not Christians as it is a Law, yet as it is a doctrin comming from God, it doth belong to the direction of Christians in cases of the like nature: When therefore the glory of God, and the safetie of the Church requireth such a punishment,

it

it may, and if other remedies have been used in vain, it ought to be inflicted by the Christian Magistrate.

Chap. V.

Of Apostacie.

Quest. 7. *Who is to be accounted as an Apostate?*

1. *A.* He is properly an Apostate which having formerly professed the true faith, is wholly departed from it. For an Apostate signifieth a *Forsaker*, or a *Runaway*: such a one was *Iulian*, who therefore was sirnamed the Apostata: and such are those, as of Christians doe become Iewes or Mahumetans.

2. But by an Analage, those also are so called, who doe in the most things fall off from the true faith: as those that fall from the truth of the Gospel to Popery. Apostacie therefore containes all in it that heresie doth in respect of the Essence: but it adds also somewhat to it.

Quest. 8. *What difference of degrees is there betwixt Infidels, Heretiques, and Apostates, viz. which of them sinne the most grievously.*

3. *A.* 1. Defection is a greater sinne then the deniall of subjection; for in defection God is more rejected, more bonds of conjunction are broken: and God himselfe is silently accused as unjust, *Mich.* 6.3,2. Other things therefore being like the sinne of Apostates is most grievous, 2 *Pet.* 2.21 especially if besides the deniall of the known truth, there be an opposing and resisting of it, *Acts* 26.11. 1 *Tim.* 1.20.

4. *A.* Next unto Apostates come Heretiks, because they doe with them fall from the known truth, and from the faith which they were tyed to hold by many bonds. But Apostats fall away from more things.

5. The Iewes and Pagans in regard of the extention of infidelity doe sinne more then Heretikes, because they do live in more error: but intensively the sinne of the Heretike is greater, because he was more bound by the law of Faith, then such an one as never received it.

6. There's the like reason between the infidelitie of the Iewes and Pagans. For the Pagans doe erre in more things then the Iewes, but yet the Iewes doe sinne more grievously, because they received the truth from the Prophets, and do in some sort professe it, and so are more subject to the Law of Faith then the Pagans be.

7. There's the like proportion to be observed betwixt Christians themselves, who doe either in word or in deed deny the truth of Christ, for the more perfectly any one hath been instructed in the truth, the more grievously doth he sinne when he fals from it.

Q. 9. *How is that to be understood 2. Epistle Iohn 10. doe not say unto them God speed?*

8. *A.* It is spoken principally of Apostates and Heretiques, for of such as were without, the Apostles iudged otherwise, 1 *Cor.* 5. 12.

9. Yet even towards Heretikes and Apostates themselves, we are not forbidden to doe the necessary offices of humanitie, but are commanded constantly to manifest our detestation, and are forbidden such a commerce with them as cannot stand with a due detestation.

Chap. VI.

Of Hope.

Quest. 1. *What are the signes of true Hope?*

1. *A.* 1. If it be grounded onely upon the grace of God, and his free promise, 1 *Pet.* 1. 13.

2. *A.* 2. If it work in us a care of pleasing God in all things, 1 *Iohn* 3. 3.

3. *A.* 3. If it put us on to use those meanes which are ordained of God, and to abstaine from others, *Hebr.* 10. 23. 24, 25.

4. *A.* 4. If it depend not upon the meanes but upon God, who worketh either with them or without them, *Heb.* 4. 14.

Quest. 2. *Whether doth not Hope leane in some sort upon our own indeavours?*

A. 1.

5. *A.* 1. It doth not lean upon our own indeavours, as causes of, or as deserving the thing hoped for, but as upon signes and arguments whereby it is strengthned and confirmed in the certaine expectation of the grace of God, *Heb.* 10, 22. 23.

Quest. 3. *Whether Hope be certaine?*

6. *A.* 1. Divine hope in regard of the certaintie of the object is most sure, because it leanes upon the power and faithfulnesse of God, by which he hath revealed that he most undoubtedly both can and will alwaies performe his promises, *Rom.* 4. 21. 2 *Tim.* 2. 13.

7. *A.* 2. In regard of the certaintie of the subiect it ought to be most certaine and firme, *Heb.* 6. 18. 19.

8. *A.* 3. Absolutely and in it selfe considered, it is also infallible and certain, *Psal.* 25. 2, 3. because it leanes upon the same certaine and infallible foundation that Faith doth, *Rom.* 4. 18, 19. *Heb* 11. 1.

9. *A.* 4. Yet because of our imperfection and the divers temptations with which we are assaulted, it is oftentimes accompanied with some doubtfulnesse, which makes it seem to our sense not alwaies to be certaine, *Psalm.* 73. *Lament.* 3. 18.

Quest. 4 *Whether is Hope conversant with the same certainety about all things it expecteth.*

10. *A.* 1. The principall object of divine Hope is eternall blessednesse, about which there ought to be the same certainty of Hope, as there is of Faith, *viz*: the greatest. Hence it is that blessednes it selfe is called Hope, *Ephes.* 1. 18. *Colass.* 1. 5. *Titus* 2. 13. And beleevers are said to be saved by hope whilst they live heere. *Rom.* 8 24.

11. *A.* 2. The secondary objects of Hope, are all those things which are essentially necessary to blessednes, as the affording of grace, and perseverance in grace: which are to be apprehended with the same certaintie we apprehend blessednes it selfe with, *Rom.* 8. 38.

12. *A.* 3. Externall and corporall good things also, have the nature of secondary objects of divine Hope, as they serve to promote the glory of God, and our happines: But because this oftentimes is not apparent unto us in the particular, therefore we neither can, nor ought absolutely to hope for

particular

particular good things of this nature, but with that limitation with which they are promised by God, 2 *Tim.* 4. 18. *Phil.* 1. 20, 25.

Quest. 5. *Whether may spirituall grace in particular be certainly hoped for, for the performance of this or that duty, or for the overcoming of this or that temptation?*

13. *A.* 1. It may and ought for the thing it self: because God hath promised that he will make a supply of these spirituall things which have a certain and essentiall conextion with life eternall, *Phil.* 4. 13.

14. *A.* 2. But in regard of the degree or manner which is not essentiall, it cannot, 1 *Cor.* 12. 8, 9. because divine hope of its own nature is not carried to such circumstances as to its object, but is applied to them by humane election which is subject to error.

Quest. 6. *What certaintie of hope may any one have concerning other men?*

15 *A.* 1. As the signes of true Faith do appeare in them, so it is meet that we do hope of them, *Phil.* 1. 6. 7.

16. *A.* 2. But because these externall signes which appear in others, cannot worke so certaine a faith in us concerning them, as that inward experience which we have in our selves of the grace of God: and because the holy Ghost doth seale to beleevers their own adoption, not the adoption of others; therefore this hope conceived of others in particular, is not in the same manner and degree infallible, as is the hope which we have concerning our selves, for it leanes in part upon humane credulity, 1 *Pet.* 5. 12.

17. *A.* 3. Yet because this certainty which we often have of the inward affections of others is morally certain, as children may be certainly perswaded that they are sincerely and truly beloved of their parents, and friends may certainly judge the same of their friends; therefore we ought to nourish a good hope without any actuall doubting, concerning such as shew foorth the signes of sincere Faith, *Heb.* 6. 9, 11.

18. *A.* 4. If such a hope conceived of others do sometimes deceive, we must not therefore think that divine hope is uncertain, because this hope is only so farre frustrate, as it doth in the application or determination leane upon humane conjectures, 2 *Tim.* 2. 19.

CHAP. VII.

Of patience towards God.

Quest. 1. *What are the signes of this patience?*

1. *A.* 1. If we neither contemne the chastisement of the Lord, nor murmure against God howsoever he deale with us, but blesse him in all, *Heb.* 12. 6. *Iob* 1. 21, 22.

2. *A.* 2. If we doe constantly continue in the doing of our duty, what ever the successe be, *Iames* 5. 8. *Heb.* 12 12.

3. *A.* 3. If we doe expect from God himselfe the end which we hope for, *Iames* 5. 11. *Heb.* 10. 36.

4. *A* 4 If we make not too much haste, either flying to unlawfull meanes, or being out of heart, *Heb.* 10 38. *Esay* 28. 16.

5. *A.* 5. If lastly we seeke counsell and direction from God in all our streights, *Iames* 1. 4, 5.

Quest. 2. *By what arguments may the minde be strengthned to this patience?*

6. *A.* 1. Because our sinnes doe deserve greater miseries *Lam.* 3. 39. *Mich.* 7. 9.

7. *A.* 2. Because God in his chastisements offers himself to us, as a father to his children, *Heb.* 12. 7.

8. *A.* 3. Because he doth not forsake his, but will give a good issue, *Lam.* 3. 25, 26, 27.

9 *A* 4. Because the time of our expectation shall be but little, *Heb.* 10. 37.

10. *A* 5 Because by this way Christ himselfe, and all the Saints have gone to glory, *Heb.* 10. 1, 2.

11. *A.* 6. Because God himselfe is patient towards us, 2 *Pet.* 3. 9.

12. *A.* 7. Because this patience is necessary to salvation, *Heb.* 10. 36.

Chap. VIII.

Of Feare.

Quest. 1. *Whether ought men to feare eternall damnation, and other punishments of God?*

1. *A.* 1. Impenitent sinners ought whiles they are in that estate, to feare these things and to expect them. *Rom.* 13.4. *Iohn* 3. 36.

2. *A.* 2. The faithfull ought not either to expect eternal damnation, or simply to doubt whether such an estate doe remaine for them or no? *Rom.* 8. 1. *Heb.* 2. 15.

3. *A.* 3. Yet the faithfull ought to feare, to tremble at, to take heed of, and to fly from the wrath of God and damnation, as due unto them for their sinnes, *Heb.* 12. 29. 2 *Cor.* 5. 11. *Ephes.* 5. 6. *Col.* 3. 6.

4. *A.* 4. When they do offend God hainously, they ought also to feare some heavie and sharpe correction from God, 1 *Cor.* 11. 29.

5. *A.* 5 While they doe lie in any enormous sinne, without renewing of their repentance, they ought also in a singular manner to feare the wrath of God, and eternall damnation it selfe, because they are now in the very way which leads to condemnation, and if they should goe on, they would undoubtedly come unto it, *Gal.* 5. 21. *and* 6. 8.

6. *A.* 6. But this feare is suspended upon and mitigated with a condition, because condemnation is feared unlesse it be prevented by repentance: it is not therefore a feare of meere incredulitie, but of languishing Faith: it is not the feare of a slave, but the feare of an undutifull sonne.

7. *A.* 7. The faithfull, as such, are called to confidence, not to the feare of punishment, *Eph.* 1. 18. But they are things done as it were to the feare of punishment, as sinne doth prevaile in them.

Chap. IX.

Of Desperation and Presumption.

Quest. 1. *Whether it wholly takes away the nature of hope, if one despaire in some of these things which we ought to hope for?*

1. *A.* Desperation hath almost the same respect in regard of Hope, which Heresie hath in respect of Faith. For as every error about those things which are to be beleeved, doth not take away Faith, nor is to be accounted heresie: so neither doth all diffidence about things to be hoped for take away hope, and bring into a state of Desparation: But as a pertinacious error about the foundations of Faith doth make an heretike, so a pertinacious diffidence about the principall objects of hope, *viz:* eternall blessednes, and those things which are necessarie unto it doth make a man desperate.

Quest. 2. *Whether are all those to be accounted desperate, which doe say they doe despaire?*

2. *A.* In no wise: For as either through some strong perturbation, or through ignorance, or through infirmitie of judgement, a beleever may for a time seem to himselfe to be voide of faith; so also upon the same ground, he which hath true hope may thinke that he is altogether destitute of it. There are certaine swoonings, as it were, of hope and faith, in which the acts of them doe not appeare, when yet the internall vertues of them are not extinguished. It may therefore come to passe, that a man in regard of his owne feeling and conceiving, may seem to himselfe to be in the state of damnation, who yet in truth is in the state of salvation.

Quest. 3. *In what thing doth presumption consist?*

3. *A.* He properly doth presume, that doth perswade himselfe that he shall obtaine eternall happinesse, although hee use not the meanes which God hath ordained for that end. And such men are said to presume, because they take up that unto themselves which God no where in his word hath either given them, or promised them.

Quest. 4. *Whether there is as much danger in presump-*

tion, as there is in desperation?

4. *A.* The danger of him that presumes is oft-times greater then of him that despaires. 1. Because he that presumes doth not see or perceive himselfe to presume: but he that despaires sees and perceives his owne fault. 2. He that presumes pleaseth himself in his condition, not doubting but that already he is in the best way, & so he seeks not a better: but he which despaires is weary of his miserie, and wisheth he were in an other condition. 3. He that presumes desires not to follow any better counsell, hee that despaires desires if hee could. 4. More men doe perish by presumption then by desperation. Better hope therefore is to be conceived of those which seeme to themselves to despaire, then of those which doe presume. The lesse presuming men doe despaire, the more desperate is their condition.

Chap. X.

Of love towards God.

Quest. 1. *Whether is God to be loved for his goodnesse and perfection in it selfe considered, or for his goodnesse towards us, and benefits conferred upon us?*

1. *A.* 1. The most perfect kind of love stands in this, that we love God for himselfe; that is, that the formall reason of our love, being (as the Schoolemen speake) the lovely nature of God; and that our love be carried towards him, as towards the last end. 1. Because that love is most perfect which is wont to be called the Love of friendship. 2. Because if we love God onely for his goodnesse towards us, then we love him for our selves, and so we love our selves more then God. 3. Because such is the divine love that is betwixt the Father, Sonne, and holy Ghost, *Pro.* 8.30. 4. Because such is the Love of God towards us, forasmuch as there is no good can acrue properly to him from us.

2. *A.* 2. Yet because we are so imperfect that we cannot immediately raise up our minds to the contemplation of Gods perfection, but by those meanes by which the goodnes and

perfection

perfection of God is made known unto us: and because it is principally made knowne by the communicating of good things, and we are most affected with these good things which are communicated to our selves; therefore the benefits of God to our selves, are also a reason, and as they call them, motives of our love towards God, and in regard of the order are the first, though in regard of dignitie they are not the principall; the last and highest, but such as from which, and by which, we ought to ascend to the divine nature of God it selfe, which is in it selfe, and for it selfe to be loved, and where we must lastly rest, *Iohn* 4.8,9,10,11,16,19.

Quest. 2. *What are the signes of love towards God?*

3. *A.* 1. As it is a love of union, it appeares, 1. In the affection of desire towards all those meanes by which God doth offer himselfe unto us, *Psalm* 4. 8. 2. In an aversnesse from, and shunning of all those things which separate us from God, that is, of sinnes, and that for this cause because they doe so. 3. In a desire of true and spirituall union and conjunction with the Church and people of God, 1 *Iohn* 3.14. 4. In our griefe conceived for the failing, or the diminishing of the sencible efficacie of the Spirit of God in us in any sort. 5. In our desire of a perfect fruition of the presence of God in the life to come.

4. *A.* 2. As it is a love of complacencie, it appeares, 1. In that delight which we feele upon our union and communion with God, when it is perceived by the inward grace and operation of the Spirit. 2 In the sweetnesse and the ioy which we feele in the exercises of godlinesse, *Psal.* 122. 1. The reason is given, *Prov.* 13.19 3. In the great account we make of the societie of the Saints, *Psalm.* 16. 3. 4. In an hatred and abomination of all those things which are opposite to the will of God, *Psal.* 119.128.136.

5. *A.* 3. As it is a love of benevolence it shewes it selfe, 1. In zeale for Gods glory, 2. In obedience, *Iohn* 15. 10.

Quest. 3. *In what manner is God to bee loved above all things?*

6. *A.* 1. We ought so to love God, that we preferre him before all other things, both in affection and will, and in effect or deed, *Deut.* 6. 5. Now God is preferred before all

things in affection, 1. When no affection to any creature can entice or draw us to be willing to offend God, *Matt.* 10. 37. 2. When we do more esteeme of the love of God then of any other, so that out of that affection which we beare unto God, we are ready for his sake to leave all the things which are most deare unto us amongst things created, *Luke* 14. 26. God is preferred before all things in effect, when that affection doth powerfully shew it selfe in our life, and externall conversation, 1 *John* 5. 3. 2 *Cor.* 5. 14. *John* 21. 15.

7. *A.* 2. We ought so to love God, that this love bee stronger, firmer, and more rooted in our heart then any other affection whatsoever that wee beare towards the creature. Now this is done when it doth proceed from the inmost parts of our hearts, and is immooveable, so that it cannot be laid aside, *Psal.* 103. 1. 2 *Cor.* 7. 3.

8. *A.* 3. We ought so tenderly to love God, that the least hurt or violation either of God himselfe, or of our love towards him should more affect us, then if in other things wee should suffer some great losse, or harme, *Psalm.* 119. 136.

9. *A.* 4. Our love to God ought to be so fervent, and so vehement, that in comparison we love other things as though we loved them not, 1 *Cor.* 7. 29.

Quest. 4. *How are the consciences of the godly to be pacified, when they seem to themselves sometimes to bee carried with a greater love towards certaine creatures, then towards God?*

10. *A* 1. The estimation, and strength of love is to be distinguished from that stirring of that affection, which may be greater, when the love is lesse. For if any one be so disposed that he would not offend God, or forsake him, although all things besides were to be forsaken for him; if such an one bee more moved sometimes in other things, yet it doth not follow that he loves them more. It was therefore no solid and Logicall, but onely a military argument which *Joab* 2 *Sam.* 19. 7 drew from the stirring of Davids affection towards *Absolom.*

11. *A.* 2. The solidity of love is to be distinguished from the light titling of it, as much as common and vulgar mirth is distinguished from serious joy, where the spirit is more inwardly

wardly affected, and the affection is founded and rooted, there is the greater love, *Ephes.* 3. 3. 18.

12. *A.* 3 We must distinguish betwixt spirituall and sensuall love. For spirituall love may in its kind be more tender and vehement, then sensuall in its kind, although the corporeal senses may be lesse affected with this, then with that: as the sensuall affection may be so vehement in its kind, that the spirit in the meane season may bee little or nothing affected. While we live here such is our infirmity which we have contracted by sinne, that ordinarily our senses, and our vitall, and animall spirits, are more affected with things sensible, then with things spirituall: yet this hinders not, but our spirits may be affected more with the spirituall good, if they doe adhere to it in that manner which was spoken of before.

13. *A.* 4. We must also distinguish betwixt the habit of love, and the acts of it. For one affection may sometimes be more moved in act, then another which doth yet exceed it by many degrees, in the internall disposition.

Quest. 5. *How and how farre * feare opposed to love.*

14. *A.* 1. Not as sinne, or the offence of God is feared and shunned thereby: for so farre it is an effect, and fruit of love. 1. Because love seeketh union, and communion with God, and the feare of sinne avoideth that which doth seperate from God. 2. Because love both desireth and causeth all honour to be given to God, and this feare shunneth that which is opposite to Gods honour. 3. Because love resteth in the goodnesse of God, and this feare shunneth those motions whereby any thing is preferred before God.

15. *A.* 2. Nor as feare is taken for the reverence of Gods infinite majestie: for so farre it is due unto God from every creature, and is found in the Angels and blessed Spirits which have perfect love, *Esay* 6. 2.

16. *A.* 3. Nor as the wrath of God is feared in this state of imperfection and frailty, which we are in for the present. For although this feare be opposed to perfect love, 1 *John* 4. 18. Yet simply to love it is not, because love while it is imperfect, and is in a combate against imperfections is holpen by this feare.

17. *A.* 4. That feare which makes us fly from God, is opposed

posed unto love, whereby we doe adhere unto God.

18. *A.* 5. That feare which apprehends God so terrible unto us, that we cannot rest in his goodnesse, is opposite unto love, which hath a complacency in God.

19. *A.* 6. That feare which doth affect a man with anguish, and vexation is opposite to love, which brings with it joy and peace.

Quest. 6. *How may God be said to be hated?*

20 *A.* 1. When it is conceived as a pleasing and delightfull thing, that there were no God.

21. *A.* 2. When a man wisheth and desireth that God were not such an one as he is, that is, a punisher and revenger of sinne.

22. *A.* 3. When a man opposeth himselfe to the will of God, and willeth the contrary to those things which God willeth.

Quest. 7. *Who are they that in this third respect are to bee accounted as haters of God?*

23. *A.* 1. All those who wittingly, and willingly breake the commandements of God, *Exod.* 20.5. with 6. because it is a point of love to observe Gods commandements.

24. *A.* 2. Those which are strangers to the knowledge and worship of God, *Iob* 21.14,15.

25. *A.* 3. Those which doe hate discipline, and true reformation of life, *Psal.* 50. 17.

26. *A.* 4. They which doe not studiously seeke after wisdome, *Prov.* 8.36.

27. *A.* 5. They which doe hate such as doe love God, *Psalm.* 39.7. 1 *Iohn* 4.12. and 5.1. *Matt.* 25.40.

28. *A.* 6. They which doe love other things more then God, 2 *Tim.* 3.4.

29. *A.* 7. They which doe neglect God, and cleave unto the world, *Luke* 16 13.

Chap. XI.

Of the hearing of the Word of God.

Quest. 1. *What kind of attention is required to the hearing of the Word of God aright?*

1. *A.* 1. Religious attention which doth arise from the consideration of the majestie of God, and from that reverence which is due unto him: so that it differs not onely in degree, but in the whole nature of it, from that attention which is due to the words of men, although they be such as excell in authoritie, *Acts* 10.33. *Iudg.*3.20. 1 *Thes.* 2.13.

2. *A* 2. Attention therefore to the words onely, or to the sense of the words is not sufficient; but there is required an attending to that divine obligation, which in many respects lies upon us, whereby we are tyed to a religious observance of the will of God, when it is propounded unto us, *Deuter.* 32.46,47.

3. *A.* 3. The foundation of this attention consisteth in the exercised act of the reverence and feare of God, *Esay* 50.10.

4. *A.* 4. Hence it is that such an attention is required, which must have some preparation going before it, *Exod.*19. 10,11. *Eccles.* 5.1.

Quest. 2. *What kind of inquiry, or consultation is requisite in this attention?*

5. *A.* We are not to consult whether the will of God is to be obeyed or no, for such a consultation cannot be free from impietie: but wee are to enquire onely to this end, that wee may understand what is the will of God, 1 *Iohn* 4. 1: For the words of any men whosoever, such a judgement ought to be passed on them, whereby it may be discerned whether they be good, and to be observed yea or no, 1 *Thes.* 5.21. but the Word of God admits no other judgement but onely for the discerning of it to bee the Word of God. For by the Word of God we must passe judgement of all things else: but as for it, we are not to judge it, but to submit our selves to it to be judged.

6. In hearing of men, men are said to carry themselves these foure waies For either they are like sponges which do suck up both good and bad, or else they are like Houre-glasses which let that out at one eare which they take in at the other: or they are like the Wine sacks, which keeps the dregs onely, and let the good wine out: or else like Scives which let goe that which is worth nothing, and retaine that onely which is good. And among these foure kind of hearers, the last onely which are like Scives are to bee approved: but in hearing the pure Word of God, the first kind onely are to be commended; namely, they which suck up all like a Sponge, or like the earth which drinkes up the raine that falls upon it, *Heb.* 6. 7.

Quest. 3. *What intention of the Will is required in hearing of the Word of God?*

7. *A.* 1. Our intention ought not principally and lastly, to be carried to knowledge, but to practise, *James* 1. 22. Such doe fall into a foule and dangerous deceit, which doe rest in knowledge.

8. *A.* 2. Our intention to doe those things which God would have us to doe, ought to bee absolute and universall, without any limitation or distinction, *Deut.* 5. 33, 35. *Ier.* 42. 3, 5, 6. *James* 2. 10.

9. *A.* 3. This intention ought to be so strong, that it may have the force of a vow, or of an oath, *Psal.* 119. 106.

10. *A.* 4. It ought not to be delayed with any stay, or lingering, 119. 60.

11. *A.* 5. In this intention wee must rest not upon our owne strength, but upon the grace and power of God, 1 *Thes.* 1. 5.

12. *A.* 6. This intention must be actually renued every time we heare the word of God, *Psalm.* 27. 8. And by this meanes, while we are hearing wee may fasten every commandement of God in our hearts.

13. *A.* 7. This intention must be continued by a dayly and diligent meditation of the Word heard, *Psalm.* 1. 2. *and* 119. 15, 109.

CHAP.

Chap. XII.

Of Pride against God.

Quest. 1. *WHether can any creature shew his pride against God his Creator?*

1. *A.* 1. Pride is an inordinate affection of a mans own excellency.

2. *A.* 2. This affectation of excellency is put forth two waies: 1. When one doth lift himselfe up above another. 2. When he arrogates something to himselfe that is above him.

3. *A.* 3. In the first respect a man shewes his pride, either directly, when he doth simply preferre himselfe before another: or indirectly, and by interpretation, when he refuseth to submit himselfe unto another, to whom he ought to be subject.

4. *A.* 4. After this last manner all these shew their pride against God, which will not be subject unto his will, nor heare his word, *Exod.* 5.2. *Ier.* 13.15. *and* 43.5.

Quest. 2. *How can this pride be in all those which will not heare the Word of God, since many other lusts may be causes of this disobedience?*

5. *A.* 1. As sinne, so also the cause of sinne, may admit a twofold consideration: For we may consider him, either as it is a turning away from God, or as it is a turning to some thing that is opposite to God. Now many other lusts may be the causes of disobedience, in respect of the turning to something in stead of God; but pride is the beginning of all sinne, as it is a turning away from God, and a deniall of that subiection that is due unto him.

6. *A.* 2. Other concupiscenses and lusts, while they doe draw a man to neglect the will of God, they draw also to a certaine pride, and contempt of God, 2 *Sam.* 12.9.

7. *A* 3. All other lusts, at least, the most of them do induce us to sinne, as they carry in them the appearance of some excellencie (*yee shall be like gods*) in the desire of which

there is to be found something of the nature of pride.

Quest. 3. *What are the proper meanes whereby this Pride may be beaten down, and kept under?*

8. *A.* 1. The consideration of the greatnesse and power of God, *Job* 39.35. *Rom.*9.20,21.

9 *A.*2. The consideration of our own basenesse, *Rom* 9.37.

10. *A.* 3. The consideration of those bonds, whereby we are tied to submit our selves wholly to God, as to our Creator, Preserver, and Lord.

11. *A.* 4. The consideration of the wrath of God against the proud, and of his grace towards the humble, 1 *Pet.*5.5.6.

CHAP. XIII.

Of Consulting with the Devill.

Quest. 1. *When are men said to Consult with the Devill?*

1. *A.* Not onely when they doe, either by a direct petition, or by an expresse compact, desire the aid of the Devill, either that they may come to the knowledge of things hidden, or for the doing of things difficult: but also when the same is attempted by a silent and implicite compact. For as in consulting with God, we are not onely said to enquire at him, when we doe immediately goe unto him, but also when wee use those meanes, for the knowing, and doing of his will, which are ordained by himselfe; So also the devel is consulted with, when we doe use those meanes, for the finding out, or effecting of any thing, which have beene first brought in by the Devill. These two doe differ onely, as divers degrees of the same act.

Quest. 2. *When is the Devill silently and implicitely consulted with, and his voice heard in the place of God?*

2. *A.* 1. In a generall way this is done, whensoever wee forsake that way which God hath prescribed us, and follow the suggestion of the Devill walking in another way, and using other meanes for the attaining of happinesse, as it is to be seene in the temptation, and fall of our first Parents.

3. Specially, and properly, this is done, when either those men are consulted with, which have communion with the Devill:

Devill: or those meanes are used, either for the knowing or effecting of things which have no such use by their owne nature, nor by the ordinance of God; and no extraordinarie operation of God with them can bee expected by Faith. The reason is, because such meanes have not that vertue which seemes to be in them from God, neither in a way of nature, nor in a way of grace, nor extraordinarily by the working of his omnipotency, nor can they receive such a vertue from men, because men cannot communicate that vertue unto others, which themselves have not, neither doe they receive such a vertue from the holy Angels, because they doe nothing but only as Gods ministers. It followes therefore that the Devill is the author both of the operations, and significations which doe depend on such meanes, and that the Devill is consulted with by them that doe expect any thing in such wayes.

Quest. 3. *What is the evill of such an action?*

4. *A.* 1. The first evill which is found in this sinne is infidelity. For Faith and Hope are not placed in God, when the way which he hath prescribed is forsaken, and a new way is sought.

5. *A.* 2. But the chiefe evill in it is this, that hee which thus in this manner consults with the Devil, doth in some sort submit himselfe unto the Devill, and doth yeeld unto him an excellencie which belongs to God, and so by interpretation doth give honour and worship unto him.

6. *A.* 3. There is also hereby a way directly laid for the Devils more effectuall deceiving of us, and our fuller forsaking of God.

Quest. 4. *Whether are the predictions of iudiciall Astrology of this nature?*

7. *A.* Predictions from the Starres concerning voluntary actions, and concerning contingent also in particular, although sometimes they may be ascribed to rashnesse and impudence, yet if they be seriously used, they cannot be excused from all participation of this sinne: for the Stars although they may infuse a certaine generall disposition, and inclination into inferior bodies, as common causes, yet can they not be certaine causes, or naturall signes of this or that effect in particular: no more then an Hen that sits upon divers sorts of Egges is a

cause or certaine signe that one kind of chicken shall come out of one Egge, and another out of another.

8. The same is to be said of such predictions, as are taken from the elements, from the frame of the members of mans body, from dreames, from progedies, &c

9. For in these things, and in the like, there is wont to be something that is naturall, from which in a generall sort other things may be concluded, but yet nothing certain in particular; concerning contingent events, especially those which do depend upon the election of the Will.

Quest. 5. *In which things is this sinne usually committed, and participated by the simple, ignorant, and credulous common people, in these vaine observations?*

10. *A.* 1. When common and ordinary things are highly accounted off, as if they were lucky or unlucky, that is, when they doe conjecture some joyfull, or sad events, upon some accidentall words or deeds aforegoing. As if such a creature, as suppose a Hare, or Cat should meet them, or crosse the way before them, if the Salt-sellar upon the table should be overthrowne, or Wine spilt, if at their first going out in the morning they should sneeze, or dash their foot against a threshold.

11. *A.* 2. When certaine daies accounted luckie, or unluckie to beginne any worke in, for this cause onely, because they are such dayes of the week, yeares, or moneths, dedicated to such a Saint.

12. *A.* 3. When efficacie is attributed to certaine formes of prayer, and to conditions annexed to them, for the procuring of this, or that singular thing: Of this sort among the Papists are briefe sentences hung about their necks, *Ave Maryes*, and *Pater nosters* mumbled upon Beades, till they come to a certaine number.

13. *A.* 4. When some advantage is expected, by the carying about of things unprofitable: As when the Papists carie certaine reliques about their necks, that by the strength of them they may be defended against dangers, diseases, and temptations.

14. *A.* 5. When vertue to drive away diseases, or to produce other reall effects is attributed to Figures, Images, Characters,

Characters, Charmes, or Writings.

15. *A.* 6. When the like vertue is ascribed to Herbes, and other Medicines, not as they are applyed in a naturall way, but as they be charmed, or as they beeuſed in ſome certaine forme and no other.

16. *A.* 7. When Faith is given to the predictions of braine-ſicke-men, as if they were the Oracles of God.

Chap. XIIII.

Of Prayer.

Queſt. 1. *IN what thing doth the eſſence it ſelfe of holy Prayer conſiſt?*

1. *A.* Prayer in regard of the inward eſſentiall and common nature of it is nothing elſe, but a religious motion of our will towards God, tending to moove, as it were, him alſo.

2 In this it doth differ from hearing of the word of God, becauſe there our will is mooved towards God, that we may be moved by him againe: but here the immediate end of our motion is God himſelfe, that he may bee affected with our deſires.

3. Hence it is, that by a ſingular appropriation, Prayer is called, *The lifting up of the heart to God, the aſcending of the minde towards God, the drawing neere unto God*, and is ſaid effectually to *availe with God*, as a ſacrifice out of which God ſmels a ſweet ſavour, wherewith hee is affected, or mooved.

4. Now becauſe it is not for us to apply the will or power of God to this or that, either by commanding, as hee deales with us in his word, which is the part of Superiours to their inferiours: or by a familiar requeſt, which is the part of equals amongſt themſelves, or by any other way, whereby we may by any reall indeavour lay an obligation upon him, or work an inclination in him to this or that: this way onely remaines, that we doe by way of a ſubmiſſive and religious repreſentation of our affections before him, miniſter unto him an occaſion and matter of ſuch, or ſuch an operation.

And

And this is to be done not onely with that subjection, which is necessary in all the actions of obedience, but specially, with that submission which doth become an act of Religion.

Quest. 2. *What intention of the Will is required in Prayer?*

5. *A.* There is required, 1. A speciall intention of honouring God, and not a generall one onely, as in all other things.

6. *A.* 2. There is required an intention of representing some good, honest, and decent desire unto God, that is, such a desire as is conformable to his goodnesse, and will.

7. *A.* 3. There is required an intention of stirring up such affections in our selves, as doe agree to the presence of God, and to the nature of the thing that we propound unto him.

8. *A.* 4. All those intentions are required which do immediatly, and essentially follow Faith, Hope, and Charitie.

9. *A.* 5. In all these intentions wee ought to leane not upon our selves, and our prayers, but upon Christ.

Quest. 3. *What attention of the minde is required in Prayer?*

10. *A.* 1. There is required an attention to God, to whom we pray.

11. *A.* 2. An attention to the thing for which we pray.

12. *A.* 3. An attention to our selves, and the disposition of our affections, out of which we pray. For we ought with attention to watch to the intention which we have.

13. Hence it is that he which desires to pray aright, ought necessarily to recollect himselfe, and to take heed that his thoughts be not distracted, and that his senses doe not rove, nor wander.

Quest. 4. *Whether is such a kind of attention so necessary, that the want of it makes our prayers frustrate?*

14. *A.* 1. This attention is two fold: 1. Actually, whereby we doe distinctly, and constantly attend to every thing that we should. 2. Vertuall, whereby we continue in the same disposition of attending, wherein we began. The first attention is most laudable, but if this latter kind of attention be used, though it faile in some part, our prayer doth retaine its vertues.

15. *A.* 2.

15. *A.* 2. Distractions and rovings are of two sorts, For either they come through our negligence, or want of care, or else they rush into our mindes, so that we doe unwillingly, and with griefe suffer them. The former kind of distractions turne Prayer into sinne, the latter are to be numbred amongst the infirmities of the faithfull, which doe not shut them out from comfort.

Quest. 5. *In what sense are we bound to pray continually, or at all times without intermission* Ephes. 6 18. 1 Thes. 5. 17.

16. *A.* 1. In regard of the disposition and preparation of the heart to pray, we ought to keep it continually: Because we can never without sinne leave off, or turne aside from directing our hearts, and desires towards God.

17. *A.* 2. In regard of the act of Prayer, wee ought to take, yea, to catch at every occasion, and opportunitie of exercising it. ἀδιαλείπτως ἐν παντὶ καιρῷ, Without ceasing upon every occasion. There is the like phrase used, 2 *Sam.* 9. 1. *Mephibosheth* did eat meat continually at the Kings table. And *Luke* 2.37.

Quest. 6. *Whether is there any Commandement for set times of Prayer every day?*

18. *A.* 1. There's a generall precept, that we serve God all the daies of our lives, *Luke* 1.75. That worship of God therefore which fitly may be performed every day, ought no day to be omitted: But such is Prayer, therefore it ought no day to be omitted.

19. *A.* 2. We are taught in the Lords Prayer, to pray every day for our dayly bread. *Give us this day.* And yet more instantly is the kingdome of God, and the righteousnesse thereof to be sought, *Matt.* 6. 33.

20. *A.* 3. In the old Testament there was a Law commanding a dayly Sacrifice to be offered publikely, *Num.* 2.8 And there was likewise an houre of Prayer, *Acts* 3.1. Now the Sacrifice it selfe, and the Incense offered with it was a tipe of Prayer, *Psam.* 51. 17 *and* 141. 2. *Heb.* 13. 15.

21. *A* 4. Godly men have been wont to pray dayly, *Psalm.* 55. 17. *Dan.* 6. 10.

22. *A.* 5. This is the common instinct of all those, who have any shew of Religion amongst them, as may be seen by

the Papists, and the very Mahumetanes themselves.

23. *A.* 6. We are dayly invited to this duty by many benefits from God: urged by sundry dangers from the enemies of our soules: excited by our owne wants, and the necessities of others: and drawne on, and as it were, by a sweet force moved to this exercise dayly, by the nature of Prayer it selfe, wherein we have a singular and sweet communion with God, an exercise of every grace, and refreshment, and reparation of our soules.

24. This duty therefore is dayly to be performed by every one, in regard of the precept; and though by reason of the divers conditions of mens lives, all men cannot performe it in the same measure, and manner, yet the thing it selfe ought not any day wholly to be omitted.

Chap. XV.

Of Confession.

Quest. 1. *Whether is Confession necessary in every Prayer?*

1. *A.* Expresse, and Explicite Confession is not alwaies necessary, as appeares by severall formes of Prayers, which we have approved to us in the Scripture, in which yet there is no direct Confession expressed; yet an implicite, and silent Confession, at least, ought alwaies to be joyned with Prayer. 1. Because Prayer is an act of Religion, and so we ought in it to confesse our subjection to, and dependance upon God, at least, by a silent acknowledgement. 2. Because humiliation before God, and poverty of spirit, is necessary in Prayer, *Luke* 1.53. *Iames* 4. 10. 1 *Pet.* 5. 6. 3. Because we can desire nothing of God properly with true Faith, but we must first acknowledge it to be above our desert and sufficiency. 4. Because both our selves and our prayers, being defiled with divers sinnes, ought not to bee presented before God, without a confession of our unworthinesse.

Quest. 2.

Quest. 2. *When is it requisite that we confesse our sinnes distinctly, and expressly?*

2. *A.* Whensoever our consciences are burdened with the guilt of sinnes, and we seeke the remission of them, that our consciences may be unburdned, *Ier.* 3. 8. *Prov.* 28. 13. *Psalm.* 32. 5. The reason is, 1. Because we cannot seriously, and as we ought, desire the remission of our sinne, unlesse we be first affected with the sence of them. Now a pious confession doth demonstrate this sense, by our laying of our sinnes open, and doth fasten it deeper, by our ripping them up. 2. Because God in his Word hath passed judgement concerning sinne and sinners, and will not remit that judgement by condemnation, unlesse it be first acknowledged as just, by sinners themselves, and be in a sort passed in their owne consciences, 1 *Cor.* 11. 31. God will therefore have us to accuse, convince, and condemne our selves of sinne, in our confessions, that so we may not be inforced to undergoe accusation of the Devill, and the sentence of Gods wrath. *If thou thy selfe be thy accuser, and God doe set thee free, what will the Devill be but a slanderer,* August. 3. Because the confession of sinne gives unto God, both the glory of his justice in iudging, and of his mercy in pardoning, *Nehem.* 1. 33. *Psalm.* 51. 6. *Dan.* 9. and so of its owne nature makes way for our reconciliation with the Lord, whom we have offended, as it is to bee seene also amongst men, *Gen.* 41. 9.

Quest. 3. *What conditions are requisite in this Confession?*

3. *A.* 1. It ought to bee naked without any manner of hiding, or covering, *Prov.* 28. 13. For though in the committing of sinne, it is better to hide it then to declare it, *Esay* 3. 10. Yet in confession, all is to be opened unto God, and nothing to be concealed.

4. *A.* 2. It ought to be humble, with the submission of our soules to the iudgement of God, which is due unto our sins, and so with griefe and detestation of sinne, as it were in dust and ashes, *Iob* 42. 6. And with shame of face, *Ezek.* 9. 6. 15. *Dan.* 9. 7, 8, 9. If this condition be wanting, the declaring of our sinnes is not a confession, but rather a profession.

Quest. 4. *Whether it be necessary that we confesse our sins in particular, and by name?*

5. *A.* Such sinnes as are grievous and knowne, are particularly to be confessed: But it is enough to confesse others generally, *Psalm.* 19, 13. 1 *Sam.* 12. 19, 21.

Quest. 5. *Whether, and how farre, is Confession of sinnes also to be before men necessary, that our prayers may be acceptable to God?*

6. *A.* 1. Whosoever seriously doth confesse his sinnes before God, he also will be without doubt alwaies ready, in some sort, to confesse the same before men to the glory of Gods mercy, *Psal.* 32. 6. Yet, this is not alwaies required in particular. For those sinnes which are knowne to God onely, are ordinarily to be confessed onely unto him. For seeing Confession of its owne nature tendeth to the taking away of the guilt of sinne, and to the removing of the punishment which was inflicted upon the commission of sinne: It hath of it selfe no use, but onely to ward him that is offended by the sinnes and that knowes them.

7. *A.* 2. Yet by accident it may fall out, that those sins which are knowne to God onely, ought to be laid open before men. 1. When the glory of God in any singular way seemeth to require this, *Iohn* 7. 19. 2. When our owne necessitie perswadeth to it, that is, when wee do iudge the particular counsell and comfort of this, or that man about our sinnes, to bee profitable for us, *Acts* 10. 18. *Iames* 5. 16.

8. *A.* 3. But those sinnes which are publikely knowne, ought also publikely to be confessed. Because to all those to whom any hurt doth come by the contagion of an evill example, notice should be given of the repentance and amendment of the sinner that hath done the hurt. The desire of the glory of God, and of the salvation of men, must needs constraine the faithfull to this dutie, *Acts* 19. 19. 1 *Tim.* 5. 20

9. *A.* 4. Those sinnes wherein we have done any singular and notable iniurie, to such and such a man, must be confessed singularly vnto him, if it be possible, for the renuing of that bond of charitie which was broken through our default, *Matt.* 5. 23. 24.

10. *A.* 5.

10. *A.* 5. Publike confession also before the Church is necessary, after the commission of a sinne publikely scandalous, 2 *Cor.* 2. 6, 7. This is grounded upon the same reasons with the former, and moreover is due unto that Ministeriall iudgement, which Christ doth exercise in the Church, and by the Church, *Matt.* 18. 17. 18.

Chap. XVI.

Of promise made to God in Prayer.

Quest. 1. *IN what thing doth such a kinde of promise consist?*

1. *A.* 1. Essencially it consisteth in an holy purpose, represented before God, *Psalm.* 119. 30. 57.

2. *A.* 2. In that representation there ought to bee contained a will to bind our selves, such as is in an oath, *Psalm.* 119. 106.

3. *A.* 3. There ought also to be added an expression of this will, *Gen.* 28. 20, 21, 23.

4. *A.* 4. The solemne expression of this will, doth chiefly agree to greater occasions and affections: when wee are either in great troubles, out of which we doe desire to be freed, *Psal.* 66. 14. Or when some great cause of ioy falls out through the singular favour of God, *Psal.* 118. 27.

Quest. 2. *Whether is it necessary that such a promise bee alwaies made to God in prayer?*

5. *A.* It is required at least implicitly, in respect of the purpose of the Will. Because to desire any thing from God, without a purpose to indeavour with our utmost power for the obtaining of it, or without a purpose to glorifie his name for the granting of our petition: and to praise God in words, for the benefits we have received from him, without a purpose to yeeld honor unto him in our actions: or lastly, for us to represent our wil before God, to be regarded by him, without purpose of observing his will, and of living answerably to such an action, all this would in some sort be nothing but to mock God.

Quest. 3. *What kind of things are to be promised to God?*

6. *A.* 1. Not an evill action, nor any thing that is vile and abominable, *Deut.* 23, 18.

7. *A.* 2. Not things impossible, inevitable; nor those which through the calling or strength bestowed upon us by God, we cannot, or are not fit to performe it, *Numb.* 30. 3. 4.

8. *A.* 3. All those things are to be promised which are commanded us by God, which yet ought to be understood so farre, as they may be performed by the grace of God, without speciall priviledge. For it is not lawfull for us simply to promise that we will abstaine from all sinne. Although we ought to promise all care and diligence, to the utmost of our power, by the grace of God, for the avoiding of all sinne, and the following after every thing that is good, *Psalm.* 119. 106.

9. *A.* 4. All those things likewise are to bee vowed, which although they be not enjoined unto all, yet all circumstances being considered, may be meanes unto us either of honouring God, or of a better observing of his commandements.

Quest. 4. *In things that are good and commanded, how can there be by our promise and vow a new obligation added unto that obligation which lyes upon us, by vertue of the Law of God?*

10 *A.* There is not properly heereby a new obligation added, neither is the former in it self augmented, but it is more acknowledged and received by us: passively we were bound as much before, but by an active renewing of this bond, it is more strictly applied unto us by our selves.

Quest. 5. *Whether may things not commanded be the object and matter of a vow?*

11. *A.* 1. If they be simply considered, as indifferent, they ought not to be vowed unto God: Because so they have nothing in them convenient, profitable, or fit to promote the honour of God.

12. *A.* 2. Yet as they are meanes to some good end, whereby God is glorified, they may, being rightly ordered, be a fit object of a vow.

Quest. 6

Quest. 6. *What kind of obligation is brought upon us by such kind of vowes?*

13. *A.* If the vow be lawfull, the obligation is most strickt. Because the bond of Religion is contained in the vow: and so that which before was free, is now, because of the vow made, in some sort, the due worship of God. For although the subject matter of the thing which is vowed be of it selfe indifferent, and bee directed by the vow to some other vertue, yet the observation of that vow, pertaines directly to that religious honour which we owe to God. The breach therefore of such a vow, is a prophane perfidiousnesse against God. It is perfidiousnesse, because the promise is not performed; and prophane, because the promise was made unto God, and doth pertaine to his honour.

Chap. XVII.

Of mentall and vocall Prayer.

Quest. 1. *WHether is it sufficient to pray with the heart and minde?*

1. *A.* 1. It doth suffice to the essence of prayer: because the vertue of Religion which is exercised in prayer may be put foorth in an internall act, although no externall act bee added to it, 1 *Sam.* 1, 13. *Neh.* 2, 4. God also sees the internall act, though it be expressed with no externall signe, *Psal.* 139. 4.

2. *A.* 2. But it is not alwaies sufficient for the discharging of his duty, that prayeth: 1. Because God is to be glorityed, and to be religiously worshipped by us, not only with our soules, but also with our bodies, and so with our voice. 1 *Cor.* 6. 20. 2. Because although the internall act may suffice to the briefe ejaculation of our desire, yet it is difficult to hold on in a continued representation of our desires before God, unlesse the outward man also be withdrawn from other things, that it together with the inward may attend unto this duty. 3. Because the voice comming from the

the heart, is heard againe, and recoyleth upon it, so that it is a meane of exciting, continuing, and increasing that holy affection from whence it springeth. 4. Because we must often pray with others, which are edified by benefit of our voice, and are admitted to the participation of the same prayer with us.

Quest. 2. *What sort of attention is required in vocall Prayer?*

3. *A.* 1 The principall attention ought not to be about the words and voice. 1. Because they are onely the adjuncts of prayer, and may in the same manner be used of him that doth not pray; as by a foole, one asleep, a childe, one that doth but play. 2. Because in such an attention there is a greater regard had to our owne vaine glory, then to the glory of God. 3. Because by this meanes, that internall affection in which the essence of Prayer consisteth is not promoted, but hindred, lessened, or quite taken away.

4. *A.* 2. Yet some attention is required, even to the Words. 1. That they be decent, least some thing should be intermingled, that is unbeseeming God, or his worship. 2. That the speech, as much as may be, may be such as the Holy Ghost teacheth, 1 *Cor.* 2. 13. 3. That they be not uttered after the manner of men, but be cloathed, as it were, with a spiriall habit, agreeable to the nature of the thing. 4. That if we pray with others, a care be had to their edification.

Quest. 3. *What using of many words is that which is forbidden? Matt.* 6. 7.

5. *A.* 1. All long Prayers are not forbidden, for Christ himselfe was wont sometimes to spend all night in prayer, nor all doubling of the same Petition; for Christ also hath approved that by his example. *Mat* 26. 44.

6. *A.* 2. But there is forbidden, 1. An affectation of prolixitie, and much repetition. 2. An estimation of such things, as if they were of force to procure audience. 3. That prolixitie and repetition which comes not from the abundance of inward affection, but from the want of it.

Quest. 4. *Whether a certaine and prescript forme of words is to be used in Prayer?*

7. *A.* 1. That this is sometime lawfull, is evident from

the

the approved practise of the Saints; which the Scripture commends unto us in their prescript Psalmes, and formes of blessing.

8. *A.* 2. It is also profitable and necessary for some to follow such a forme, though out of a Booke. 1. Because there are some Beleevers so ignorant, that they are not able to expresse their desires in any sort in fit words.

9. *A.* 3. Others there be, who though they can doe it, so as may suffice for themselves in private, yet if they be to pray with others, they are either destitute of ability, or of a freenesse of putting it foorth. 3. There are some also to whom it may be profitable in their meditations and prayers, to bee ruled, as it were, by such a meane as this.

10. *A.* 4. Yet no man ought to rest contented in such a kind of praying, but rather to indevour that he may be able to expresse his minde before God, without such an helpe. 1. Because a prescript forme, whiles it doth not directly follow our inward affections, but lead them, doth lesse perfectly performe that which is in the nature of prayer. 2. Because all those particular things which we have need to goe to God for, cannot be contained in a prescript form. 3. Because even as we are praying, God is wont to stir up speciall affections in our hearts, which are often hindred, and extinguished, if we alwaies keepe to a prescript forme. 4. Because by this reason, sloath and lukewarmenesse creepes upon us, and deadnesse in prayer; so that our forme is used out of custome onely, and for a forme.

Quest. 5. *Whether the Lords Prayer be a forme prescribed for us, and to be observed by us?*

11. *A.* 1. Christ in teaching us that prayer, would not prescribe us a forme of words constantly to be observed: but an example or patterne, according to which we are to direct our Prayers. This is evident enough from this, that wee never read that the Apostles used that Prayer.

12. *A.* 2. It is not expedient to sticke to this forme. 1. Because we ought often to pray, more particularly, as occasion is offered. 2. Because by this meanes, it is become among the Papists like a charme. 3. Because so we shall make no proficiencie in the spirit and gift of praying.

CHAP. XVIII.

Of the geſture of Prayer.

Queſt. 1. *WHether in every Prayer there be ſome care to bee had of the geſture of the body?*

1. *A.* 1. In ſhort ejaculations of our deſires before God, the outward geſture, neither can be attended, nor hath any uſe, further then it doth really, and without a direct intention of its owne accord, follow the inward motion of the minde.

2. 2. In ſecret Prayer which is known to God onely; yet in the preſence of others, geſtures and outward ſignes ought as much as may be, to be hid, *Nehem.* 2. 4 Leaſt wee give cauſe to ſuſpect of hypocriſie, or affectation of vaine glory, with the Phariſes, *Matt.* 6. 5.

3. 3. In private ſolitary Prayer, ſome care of the geſture is profitable for our ſelves, becauſe as by the voyce, ſo by the geſture and habit of the body, affections are excited, ſupported, and continued, *Dan.* 6. 11.

4. 4. In Prayer with others, whether private or publick, there muſt be a ſtricter obſervation uſed of geſtures and ſigns, becauſe of others: partly, leaſt wee give them occaſion to ſuſpect us guilty of careleſneſſe, or diſturbe them any way, or offend them; and partly, that we may helpe their Devotion by our example, *Pſal.* 95. 6.

Queſt. 2. *What geſture is required?*

5. *A.* 1. Geſtures in generall ought to be ſuch, as may in an holy manner expreſſe the inward motions of the minde.

6. 2. Becauſe in every Prayer there is required ſingular humility, therefore the common geſture of ſolemne Prayer, ought to be agreeable to this demenſion, as the uncovering the head, and for the moſt part, bending the knee, bowing of the body, or ſtanding upright. Sitting by it ſelfe is not geſture of praying, becauſe it expreſſeth no reverence, nor is approued in Scripture.

7. 3. Be-

7. 3. Because also in every Ptayer, our desire is directed to our heavenly Father, with confidence and hope; therefore the lifting up of the hands and eies is decent in every solemne Prayer.

8. 4. Other particular singular gestures in Prayer with others, are not to be used, for the causes before spoken off. In private Prayer they are not so much to be affected, as to bee admitted according to the motion of the minde.

Quest. 3. *What use is there of covering the face in Prayer?*

A. No other but to prevent occasions which may be insinuated by the eyes, or to conceale those singular gestures which sometimes are unnecessary for us, but would seeme fond, or hypocriticall to others. Except on these occasions, the covering of the face doth rather belong to women, then men.

Chap. XIX.

Of Singing.

Quest. 1. *What use hath Singing above the ordinary pronunciation?*

1. *A.* 1. It brings a kind of sweet delight to godly minds, *Psal.* 104. 34.

2. 2. It hath a more distinct and fixed meditation, *Ibid.*

3. 3. It hath a more copious and ample profession of Pietie, *Coloss.* 3. 16.

4. 4. It hath more command of mutuall edification, if it be with others, *Ephe* 5. 19.

Quest. 2. *Whether Singing doe equally agree to the mind in trouble and in joy?*

5. *A.* It doth more properly agree to joy, *Iames* 5. 13. becuse of the sweet dilation of the heart, which it makes a shew of: yet it well agreeth to the profitable recording of past sorrow, as appeares by these Psalmes which are called Penitentiall; and sometime to the removing of sorrow, *Prov.* 25. 20.

Quest. 3. *How are we to sing those Historicall Psalmes which belong to other persons, and times.*

6. *A.* 1. If we so meditate of them, that we reape consolation, and hope from them, *Rom.* 15.4.

7. 2. To this end, we ought in our thoughts to put on, as it were, the person, either of them, of whom those Psalmes were composed, or of them who composed them, that whatever is spoken there, we may, in some sort, take it as spoken to our selves.

Quest. 4. *How may we sing those Psalmes aright, which containe dire imprecations in them?*

8. *A.* 1. We may upon occasion of those imprecations meditate with feare and trembling, on the terrible judgements of God against the sinnes of impenitent persons.

9. 2. We may thereupon profit in patience, and consolation, against the temptations which are wont to arise from the prosperity of the wicked, and affliction of the godly.

10. 3. We may also pray to God that he would hasten his revenge (not against our private enemies, but) against the wicked and incureable enemies of his Church.

Chap. XX.

Of Petition.

Quest. 1. *How are spirituall things to be asked of God?*

1. *A.* 1. All things are to bee asked in that manner, in which they are promised. Therefore spirituall good things, as they are necessary to salvation, are absolutely to be desired; because they are absolutely promised to beleevers and penitents, *Luke* 11.13.

2. 2. Those spirituall good things which admit degrees, cannot absolutely in every degree bee desired: because the things themselves, not the degrees of them are absolutely necessary, and absolutely promised by God, 2 *Cor.* 12.8,9.

3. 3. Yet we ought absolutely to desire that measure of grace which is necessary for us, to the avoyding of crimes,

or

or scandals, and to the keeping a good Conscience, *Iames* 1. 5, 6. 1 *Cor.* 10.13. *Psal.* 19. 14.

Quest. 2. *How are temporary things to be asked of God?*

4. *A.* 1. Temporary good things are only secondary objects of our hope: namely, as they tend to spirituall blessednesse: which because it is not certainely known to us, therefore we cannot desire them with that strength of hope in particular, with which we desire things spirituall; neither ought they to be desired with so ardent and fervent an affection, but with a secondary and more remission, *Mat.* 6.33.

5. 2. As we may hope that temporall good things will profit us to salvation, and turne to the glory of God, so farre we may beg them, *Pet.* 4.

6. 3. Such a petition is not formally conditionall, neither in words nor sense: Because as a conditionall assertion, affirmes nothing certainely of the antecedent, so a conditionall petition desires nothing.

7. 4. Neither is it a generall Petition onely, that God would deale with us as he sees fit, and expedient to his glory, and our salvation. For so a sicke man should no more desire freedome from sicknesse, then the continuation and increase of it.

8 5. It is therefore an absolute Petition, but yet with a submission to the wise ordering of God, either expressely, or tacitly.

Quest 3. *Whether may all our Lawfull desires be represented to God in a Petition, to have them fulfilled?*

9. *A.* 1. In no sort; for some desires are lawfull, the contrary of which is to be chosen, *Phil.* 1. 23.24, 25. Some lawfull desires also are so light, that they ought not to be commended to God: such as is the desire to win in play.

Quest. 4 *For whom are we to pray?*

10. *A.* 1. For all, and every person alive wee may pray in some sort, because some goodnesse of God extends to all. 1 *Tim.* 4. 10.

11. 2. We cannot pray for all men collectively, that they may be saved; because it is manifest to us out of the Scripture, that all are not to be saved.

12. 3. Yet we may pray for every one in particular, that

they may bee saved (unlesse extraordinarily there happen something to hinder) because we are bound by the law of Charity to hope well of every man.

13. 4. We may and ought to pray for spirituall good things for them, from whom we justly desire that temporall things may be taken, while they hurt themselves, or others with them. And so we are to pray for the potent enemies of the Church.

Quest. 5. *Whether are we bound to pray altogether in the same manner for others, as for our selves?*

14. *A.* We may, and ought to doe it with the same charity; but with the same faith and hope we cannot: because we doe not so properly by Faith apprehend and apply the promises of God to others, as our selves.

Chap. XXI.

Of Fasting.

Quest. 1. *What kind of Abstinence is required in a religious Fast?*

1. *A.* 1. Greater abstinence is required, then the common law of temperance prescribeth. For Temperance ought to be perpetuall; but Fasting is extraordinary, and upon speciall occasion.

2. 2. This abstinence must not onely bee in meate and drinke, but also in all other things that tend to the pampering of the body, *Dan.* 10. 3.

3. 3. This Abstinence is to be such and so great, that thereby we may be made fitter for extraordinary humilation, *Ez.* 8. 21.

4. 4. Now because all and every one are not of the same temperance and constitution: therefore this fitnesse for religious humiliation bringeth home variety of abstinence: so that that degree of abstinence which is profitable and necessary for one, would be an impediment to another, neither can any particular rule be given for all and every man to observe in that degree and measure of abstinence.

Quest. 2.

Quest. 2. *In what doth the religion of a Fast consist?*

5. *A.* 1. A religious Fast differs from a naturall and civill Fast in this, that it is commanded by Religion, that is, it doth directly and immediatly tend to the worship and honour of God.

6. 2. Yet it is not so referred to the worship of God, that it is a part of worship, but onely as a meanes whereby true worship is promoted.

7. 3. In the New Testament it is not properly a meane of worship, either because it doth any thing, or signifieth any thing by institution, either before God, or men, but as it doth fit for the extraordinary exercise of worship.

8. 4. It fitteth principally by removing those impediments, which are repugnant to the extraordinary calling upon God.

Quest. 3. *Whether it be lawfull publikely to appoint such Fasts?*

9. *A.* Not at mans pleasure, because there is nothing religious which depends altogether upon mans wit; but upon an extraordinary cause, to call men to the extraordinary invocation of God, is both lawfull, and pious.

Quest 4. *For what causes principally are the Fasts of the Papists to be disallowed?*

10. *A.* 1. Because certaine set times, returning in course, are appointed for Fasting, which is repugnant to the nature of an extraordinary exercise, that depends upon a speciall occasion: so that it brings in the forme of a Fast, without the force and power of it.

11. 2. Because they doe sometimes prolong those times beyond the space fitting, either for an extraordinary duty, or the abstinencie of Fastings, as in Lent; whence also that forme of Fasting is made more vaine.

12. 3. Because at those times they make a certaine choise of meats, which is both ridiculous while they abstaine from flesh, and use wine and junkets: O impious! because they abstaine from flesh, as if it were for that time uncleane, which is the doctrine of Devils.

13. 4 Because they obtrude those times, and this choice of meates upon the whole Church by humane Lawes that binde

binde the Conscience; and establish them with more rigid and severe punishments, then the Law of God.

14. 5. Because they place worship in the abstinence which they prescribe.

15. 6. Because they attribute satisfaction and merit to their Fasts.

Chap. XXII.

Of an Oath.

Quest. 1. *Whether an Oath be lawfull for Christians?*

1. *A.* 1. It is evidently lawfull of its owne nature. 1. Because it is not of its owne nature intrinsecally evill; for it containes nothing but the confirmation of our testimony, by desiring the testimony of God. Againe, if it were intrinsecally evill, it should never have beene lawfull: whereas yet no Christian will deny, but it was lawfull under the Old Testament.

2. 2. In the old Testament it was no part either of the Iudiciall or Ceremoniall Law, because it hath nothing proper to the Iewes: therefore it was of morall right, which pertaines to Christians aswell as to the Iewes.

3. 3. Because there can be no reason given, why it was lawfull of old to sweare, which takes not place aswell among Christians.

4. 4. Because there are laudable examples of the use of an Oath in the New Testament, 2 *Cor.* 1. 23. *Apoc.* 10. 6.

5. 5. When Christ forbids to sweare at all, *Matt.* 5. 34. he simply forbids those formes of swearing, which he there nameth, and such like: as also to use any Oath in familiar talke, or but upon necessitie; because the Iewes thought the third Commandement was not broken in that manner, but onely by forswearing, *Iames* 5. 12

Quest. 2. *Whether it be lawfull to sweare by the creatures?*

6. *A.* 1. The Popish sort teach that a man may sweare by the

the creatures, in a double respect, by unreasonable creatures, specially if they be consecrated and dedicated to God, in order and relation to God: and by some reasonable creatures, as the Angels and Saints in heaven, absolutely.

7. 2. Some also of our Divines, although they condemn that absolute way of swearing by the creatures, yet they admit a relative way, out of *Matt* 5.34. and 23.16.

8. 3. But neither of these opinions is to bee admitted; For although creatures may be named in swearing, 2 *Cor.* 1. 23. Yet they may not absolutely be respected, without Sacriledge and Idolatry, as appeareth from the nature of the thing. Neither can they bee relatively used in the place of God himselfe without sinne.

9. 1. Because we have no approbation of such kind of formes of swearing in Scripture. For Christ, *Math.* 23.16. doth not approve those former, as if they were to bee used, but onely shewes that being used, they doe binde. The Apostle, 1 *Cor.* 15.31. doth not properly sweare, but proves that he was obnoxious unto death; and 1 *Tim.* 5.21. he cals the Angels to be witnesses, as men that are present may bee called by a bare obtestation.

10. 2. Because to sweare by the creature with relation unto God, is religiously to invoke the creature, in reference unto God. But this is condemned in Scripture, by the consent of all our Divines.

11. 3. Such formes are scandalous, both to such as doe sweare, and the like sort, after the example of others, without distinguishing a relative Oathe from an absolute; and to the swearers, who cannot discerne when one sweares lawfully, and when not.

12. 4. Such oaths diminish the reverence which is to bee used in swearing, and so cause them to be too familiarly and rashly used, even by those which are not prophane, as wee may see in the Iewes.

13. 5. Heretiks were the first authors of these formes in the Church of God, who also were upon that ground, condemned. *Elixai* (a follower of the Heresie of the *Ossenes*, in the time of *Trajan*) taught, that is was lawfull to sweare by Salt, Water, Bread, Earth, Heaven, Sky, Mudde; whom

Epiphanius confuting, *Lib.* 1. proves, that We must sweare by God alone, according to the Law; *Thou shalt have no other Gods but me.* And of the *Manichees*, among other their novel Doctrines, it is reported by *August. Lib.* 19. *contra Faust. cap.* 22. That *they sware often, and without any scruple, by the creatures.*

14. 6. In the Civill Law such kind of formes are condemned by the best Interpreters, *Wesembec. Lib* 12. *tit.* 2. The Emperours *Arcad.* and *Honor.* in the Booke, *Si quis major, Cap. de Transactionibus*, thus spake.

Object. What is to be thought then of those formes of Oathes, in which mention is made of the *Soule, Life, Salvation, Death, Damnation, &c:*

15. *Answ.* In these formes of execration, men sweare directly by God himselfe: and by these additions, they effectually shew, that they offer themselves to the severe judgement of God, to deprive them of those best things they have, or to afflict them with the greatest evils, if they make not good what they say. But when the attestation it selfe is made by a creature, it can by no meanes be excused.

Quest. 3. *What are we to thinke of those usuall formes*, in Faith, in Troth, on my Conscience?

16. *Reas.* They are not Oathes, because they adde not a new attestation to the confirming of a Testimony, but only declare it to be serious, deliberate, sincere and certaine. Yet from such formes as have the Particle, *By*, in them, with reference to the creature, we are to abstaine, as from that which hath an appearance of evill, and is scandalous.

Quest. 4. *What is to be thought of that forme, in which the* Sacrament, *or some such thing is named, in way of an Oath?*

17. *Answ.* Beside the common sinne, which is alwaies committed in swearing by creatures, there is also a Superstitious opinion concerning such things, or at least, a kind of partaking in that Superstition.

Quest. 5. *Whether is it lawfull in swearing to use Amphibo-*

phibology, or Equivocation?

18. *A.* 1. Equivocation is used in an Oath two waies, First, when the words themselves which are used are of a doubtfull sence, and so are meant one way by him that sweareth, and taken other wise by others: As if a French-man, called in Latin *Gallus*, being questioned with about his Countrey, should sweare he were no *Gallus*, meaning *no Dunghill-Cocke*, as the word also signifies.

Secondly, when the words themselves which are used, have a plaine meaning, but by a tacit restriction, or interpretation, which one keepes to himselfe in his minde, they are changed into another sence: as they say, that *Franciscan Monke* did, who being asked which way a Murderer had fledd that passed by him, putting his hands into his sleeves, answered, he passed not that way; meaning, that hee went not through his sleeves.

So also, many of the Iesuits doe maintaine, that a Priest being asked, whether he be a Priest, if he be not asked by a Iudge, or have a cause to dissemble the truth, may lawfully answer, that he is no Priest, so that he understand that he is no Priest of *Baal* or *Isis*, or that he is no Priest to tell another so. The former may bee called *Verball Equivication*, the latter *Mentall*.

19. *A.* 2. *Mentall Equivocation* cannot be used in an Othe without a grievous sinne.

First, because in an Oath we testifie something unto others, in the most solemne manner that may be; but when we signifie no certaine thing in our words, but something fained, or dissembled; then wee doe in intention testifie nothing unto others: and so the nature of an Oath is by this dissimulation violated, and quite overthrowne in the maine foundation of it.

Secondly, because this mentall Equivocation is a direct and manifest lye, because there is in words a testimony given both against the minde and conscience of the witnesse, and against the thing it selfe.

Thirdly, because he goeth about by his testimony to work a beliefe of that which is false in the hearers; which is not onely to suffer them to be misled and deceived, but directly

to misleade and deceive them.

Fourthly, because it is a great injurie to, and provocation of God, to bring his testimony, though fainedly, to prove a falshood; and therefore that outward Oath is taken upon a grievous lye, with a great mockery of Gods testimony which is called upon.

Fiftly, because by this meanes, a doore is opened for the cheerishing of all manner of lyes. For there is nothing (as *Azor. Jes.* observeth) so false, but may be cleared from being in any sort a lye, if wee doe but reserve something in minde, according to our pleasure. For We might, whatsoever any body desires of us, though we have it by us, deny that we have it, understand ing, *to give it them*: whatsoever we have done, spoken, or thought, or purposed; wee might say, when we are asked about it, we have not done, spoken, thought, or purposed it, namely, in this sense, *to tell it you.*

Object. Of the speech uttered by the mouth, and the reservation we keepe in minde is made but one compound, and totall proposition, in which there is no falsity: As when a Masse-Priest affirmes in words, that he is no Priest, and understands, *to tell it to another*. Now it is free for a man to compose such a proposition of *Vocall* and *Mentall* termes.

20. *Answ.* Although such mixt propositions may be admitted, when a man is meditating of any thing by himselfe, or when we have to doe with God alone; because God and our spirit understand that which is in our minde, aswell as if it were uttered by words: yet they have no place in giving testimony before men; because the mentall reservation testifies nothing to the hearers; let that reservation therefore, be what it will, such a testimony is a lye; and if it be confirmed with an oath, it is perjury: seeing that which is signified by words, is repugnant to the conscience of the witnesse.

21. 2. Verball equivocation is also unlawfull in an oath: First, because it testifies no certaine thing, and without a certaine testimony, that oath at least is vaine.

Secondly, because it tendeth not to the end of an oath which is *to end Controversies*, and confirme the truth, *Hebr.* 6. 16. but contrary.

Thirdly

Thirdly, becauſe it deceives and miſleades the hearers, which is contrary to the nature of an Oath, *if wittingly I deceive.*

Fourthly, becauſe the affirmation, or denyall of the queſtion propounded, it from the Conſcience of the reſpondent, it bee not conformable to the ſenſe of him that askes the queſtion, is a lye. For the queſtion it ſelfe, in that meaning in which it is propounded, is the ſentence to be teſtified: and the affirming or denyall of that which cannot ſtand with that ſenſe, is a falſity, which if it be againſt the conſcience of him that gives the teſtimony, it cannot but be a compleat lye.

Fiftly, becauſe ſuch an oath that confirmeth a lye, is in reſpect of the nature of the thing, manifeſt perjury; and in reſpect of the intention of the ſwearer, a prophanation of Gods Name.

Object. If we be not asked in a lawfull maner, or if injury be done to us, it is lawfull for us to provide for our owne good, ſo that we ſpeake ambiguouſly?

22. *Anſw.* No injurie offered unto us by man, can bee any juſt cauſe to us of offering injury to the name of God. Now a great injury is done to God in that ſinne of lying, and much more in that ſinne of perjurie.

Queſt. 6. *In what ſenſe are the words of an Oath to bee taken?*

23. *Anſw.* In that ſenſe which we judge the hearers to conceive: that is, regularly in that ſenſe which they have in the common uſe of men. Becauſe the ſignification of words depends upon the uſe of men.

Queſt. 7. *Whether is it lawfull ſometime to anſwer according to the* principall and remote intention *of the asker? for example, when one city refuſeth to admit the inhabitants of another city, which is thought, though falſely, to be infected with the Plague, if any one comming thence ſhould be asked, whether he came from that City, whether may he upon Oath deny it, either becauſe that City is not infected; or becauſe, if the City be infected, he knowes himſelfe to be cleare: and ſo hee truely ſatisfies the principall intention of him that demands the queſtion?*

24. *Anſw.* Its not lawfull. Becauſe the queſtion is pro-

pounded, the Oath required, not about the *End*, which is principally intended, but about that particular meane which seemes to belong to that End. Now the question, and the affirmation, or deniall of it doe together make up one and the same proposition, or axiome.

Quest. 8. *Whether are the words of an Oath alwaies to be taken strictly, as they import?*

25. *A.* 1. An Oath, (becaufe of the danger of perjury) is of *a strickt, right, and interpretation*, so that it admits not those larger explications, which take place oftentimes in deeds and words of another nature.

26. 2. Yet in an Oath there are to be understood those conditions, which through the received use and custome, are presumed to be conceived of those whom the Oath concernes. For example, First, in all promissory Oathes this condition is understood, *if it shall please God.*

Secondly, in those things which are subject to the power of a Superior, it is to be understood, *if it shall please him also.*

Thirdly, in things so mutable, that they may make their promise unlawfull, it is so to be understood, *if things continue in the same state.*

Fourthly, He which sweares he will keepe the Statutes of any Societie, is to be judged to understand, as those Statutes are observed in the approved custome and use of others.

Fiftly, He which sweareth that he will stand to the Precepts or Statuts of any man, or Society, ought to be understood in that sense, that the Oath be not stretched but to those that he might in probability thinke of, not to those which if the Iuror had thought of, it is probable he would not have promised to performe.

Quest. 9. *Whether every Oath obligeth him that sweareth, to the fulfilling of it?*

27. *A* 1. Every Oath bindes as farre as it is a testimony of a lawfull and possible thing, but no further. Hence, first, such an Oath bindes, although it be wrested by force, or feare, though it be joyned with some injurie. For there is a double obligation in every promissory Oath; one to God, another to man. Now although the injury done, takes away the wrong

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in respect of man doing the injury, because no right is founded upon an injury; yet the obligation made to God remaineth, which without irreverence and injury to God, cannot be both admitted, and then contemned. This is the case of a man constrained by theeves to sweare to pay a price for his redemption. Such a one either ought not to sweare, or swearing a lawfull thing, ought religiously to keepe his Oath.

28. *A.* 2. Although an error about the substance of the thing which is respected in their Oath, or about the proper cause, may take away the obligation of ones promise, which is the case of one that contracts Matrimony with one particular person, supposing her to be another: yet an error about a circumstance, or an intrinsecall, and accidentall cause doth not dissolve the obligation. This was the case of the *Israelites* with the *Gibeonites*, *Josh.* 9. and is the case of him that contracts Matrimony with a meane, or a poore woman, supposing her to be Noble, or rich. In the first error there was no testimony at all, but in the second there was a lawfull testimony.

29. *A.* 3. A latter Oath against a former honest Oath, or promise, doth not binde: because such an Oath is plainely of its owne intrinsecall nature, upon supposition of the former promises unlawfull.

30. *A.* 4. An Oath to commit any sinne, or to neglect any duty, doth not onely not binde, because an evill thing can receive no force from an Oath; but if it be kept, it increaseth the guilt, because then two sinnes are committed; one, of that kinde which the fact considered in it selfe is of; and the other against religion, out of irreverence, and abuse of the name of God, as an evill purpose is confirmed by the authority of God.

31. *A.* 5. That an Oath lawfully taken, though the keeping of it may hinder a greater good, ought to bee observed, unlesse that good be such that it brings a generall obligation, and be generally understood as an exception in such a promise.

Quest. 10. *Whether the Oath of a dead man doth bind his Heires and Successours?*

32. *A.* 1. It doth not properly binde under that notion

on of an Oath: becauſe an Oath is a perſonall bond. Citizens therefore are not properly perjured, if they keepe not the Statutes, which were ſworne to by their Predeceſſors, if themſelves ſweare not.

33. *A.* 2. Yet it doth ſometime binde, in reſpect of the thing which was the proper cauſe of the Oath; to wit, if it were after the nature of a contract: which is the caſe of him, that ſweareth he will pay, or doe this or that; ſo that by that meanes he may enjoy this or that commodity. For his heires if they will enjoy the ſame benefit, are tyed to keepe the ſame oath.

Queſt. 11. *Whether and how may the obligation of an oath be looſed?*

34. *A.* 1. No abſolution from an oath, properly ſo called, either by *Diſpenſation* (which is a plaine releaſing of the bond) or by *Commutation* (which is the changing of the bond, from one ſubiect matter to another) can bee expected from any humane Authority. Becauſe the religion of an oath pertaines to a *Divine Court*, and therefore is not ſubiect to *Mans Court*. In thoſe doubts which fall out about Oathes, the counſell of ſuch as are skilfull, is of good uſe, but for Authority to looſe the bond of an Oath, either wholly, by *Diſpenſation*, or in part, by *Commutation*, it is not committed to any kind or order of men.

35. 2. Yet there may bee a making void of an Oath ſometimes by Superiours, if in that ſubiect matter they be Superiours, about which the Oath is converſant. So Parents, Husbands, Maſters, Princes, may pronounce as well either the Oathes, or the vowes of their Children, Wives, Servants, Subiects, made without their conſent in ſuch things as are ſubiect to their power.

36. 3. When the formall reaſon of an Oath is taken away, the Oath it ſelfe ceaſeth in regard of the event; which is the caſe of ſuch as have ſworne that they will obey any Lord, or Prince, who afterward ceaſeth to be ſuch an one.

37. 4. When the Oath taken, reſpects onely the obſervance or commoditie of man, to whom ſomething is promiſed, then the obligation ceaſeth upon the releaſing, or conſent of that man to whow the promiſe was made. The rea-

ſon

ſon is, becauſe the foundation of ſuch a promiſe ceaſeth: and by the nature of the thing, there is alwaies included in ſuch a promiſe a condition, unleſſe the other ſhall pardon or remit. This is the caſe of a creditor to his debtor, and ſuch like. But this cannot be extended to the contract of Eſpouſals, becauſe there not onely the profit of man is look'd at, but the inſtitution of God.

Queſt. 12. *Whether is it lawfull for a man to bring him to ſweare, whom he knoweth, or vehemently ſuſpecteth, will ſweare againſt his cauſe?*

38. *A.* It is never lawfull determinately to deſire that he would ſweare that which is falſe. Neither is it lawfull indifferently to deſire that ſuch a one ſhould ſweare, whether this or that thing be or no, unleſſe upon a neceſſary cauſe: becauſe we ſhould both do iniury to God, and be a murtherer of his brother. Now there may be a neceſſary cauſe for a Iudge to require this, at the inſtance of a Plaintiffe, where no other remedy can be uſed: becauſe then we exact it not in his own perſon, but in the perſon of the Plaintiffe. And there may be ſometime a neceſſary cauſe to the Plaintiffe of deſiring this, when otherwiſe ſome great diſcommodity cannot bee avoyded. But for a private man, that knowes it, privately to require it, there can be no ſufficient cauſe; becauſe no private benefit can come of it.

Queſt. 13. *Whether it may be lawfull for a private man to draw him to ſweare, who, he feares, will ſweare falſe, but is in ſimplicitie deceived: For example.* Titius *knowes that* Sempronius *was not this yeare at* Franequer; *he knowes alſo that* Caius *doth verely thinke that, hee ſaw him this yeare at* Franequer; *the queſtion is, whether* Titius *may deſire* Caius *to ſweare that* Sempronius *was not at* Franequer *this yeare?*

39. *A.* This is not lawfull: Becauſe though this Oath in *Caius* would be without fault; yet in *Titius* the perſwader and adviſer to it, it would partake of the nature of periury. He doth not indeed ſo much iniury to *Caius*, as if he ſhould induce him to ſweare that which hee knew to bee falſe, but he doth the ſame iniury to God; whoſe Name he doth wittingly and willingly abuſe, to the confirmation of a falſehood.

Queſt. 14. *Is it lawfull for a Chriſtian to accept, or require an Oath of him, who he knowes will ſweare by Idols ?*

40. *A.* It is lawfull to doe this for a weighty cauſe, as *Iacob* did, *Gen.* 31. 53. Firſt, becauſe the perverſeneſſe of the Oath is not reſpected by him, for whoſe ſake it is taken, but onely the confirmation of a teſtimony, and faith given. Secondly, becauſe it is not ſimply evill, to uſe evill to a good end. Thirdly, becauſe he that ſimply deſires an Oath, not ſuch an Oath, doth not ſo much make uſe of the perverſneſſe of the Oath, as the common nature of it.

Queſt. 15. *Whether it be lawfull for the Iudge to exact of the Defendant an Oath touching the crime objected to him; which is called an* Inquiſitory *Oath, or Oath* ex Officio ?

41. *A.* 1. It is not lawfull at all, in a crime that is altogether ſecret. For God onely judgeth of ſecret things.

42. 2 It is not lawfull to give a man an Oath, whereby he ſhould be compelled to accuſe himſelfe. Firſt, becauſe it is againſt nature, that a man ſhould bring a puniſhment upon himſelfe. Secondly, becauſe by this meanes many would be brought to forſweare themſelves.

43. 3. Though there be an accuſation going before, yet it is not lawfull to require ſuch an Oath of any one, as a probation, becauſe all iudgement ought to bee founded in Witneſſes, and ſuch arguments as have the force of a teſtimony, *Deut.* 15. 19. 2 *Cor* 13. 1.

44. 4. In caſe of an infamy going before, or a probation not ſufficient, and the want of a full one; a man may be admitted to an Oath of purgation, if he ſhall offer himſelfe to it, *Exod.* 22. 11. but he cannot be compelled.

45. 5. If the fault be notorious, any man generally may, even with the religion of an Oath, be asked concerning the author, *Deut.* 21. 7.

Obiect. 1. It was lawful to adiure a wife ſuſpected. *Num.* 5. 19.

46. *A.* This was a ſingular law, of an extraordinary diſpoſition, granted becauſe of the hardneſſe of the hearts of the Iewes, as alſo the divorce of a woman that was not an Adultreſſe.

Obiect.

Obiect. 2. *Iosua* required of *Achan*, that he should acknowledge his fault, *Iosh.* 7. 19.

47. *A.* After accusation and iudgement, hee onely perswades to confession.

Obiect. 3. Our Saviour answered to the High Priests adiuration, *Mat.* 26. 63, 64.

48. *Answ.* First, not because he was lawfully adiured, *Ioh.* 18. 20, 21. Secondly, No otherwise then hee did to *Pilate* without adiuration. Thirdly, Not to confesse his fault, but to beare witnesse to the truth, *Iohn* 18. 37.

Chap. XXIII.

Of a Lot.

Quest. 1. *How may a Lot be lawfully used?*

1. *A.* 1. Such a Lot as is cast to finde out what is lawfull or not, is in no sort to be permitted. Because the Law of God is a meane appointed by God to shew men the rule of life; neither did he ever reveale his will to any by Lot.

2. *A.* 2. A Consulting, or a Divining Lot, used to finde out an hidden truth that is past, or some event that is to come, cannot be lawfull, unlesse it be by Divine inspiration. Because this is an extraordinary meane, and so hath not an ordinary rule, nor may it be used without extraordinary direction, without rash tempting of God.

3. *A.* 3. A Divisory Lot, which is used to determine any thing *de facto*, may be lawfull, or unlawfull, according to the circumstances wherewith it is cloathed. It is unlawfull, First, if it be done out of an ill intent, expecting the deciding of the Question, either from Fortune, or from any other cause, but the providence of God. Because then it is either a meere vanity, or hath Superstition mixed with it. Secondly, If it be done without iust necessitie, or if other ordinary meanes of Gods providence be omitted. For then it hath rashnesse mixed with it, and belongeth to the tempting of God. Thirdly, if it be done in an under meanes, either with

fraud, or without due reverence to Gods providence. It is lawfull: First, if it be done out of a right intention, seeking direction from God. Secondly, if in a case of necessitie, when a better meanes cannot be used to take away the doubt or difficultie. Thirdly, if in a due matter, where there is no danger of iniustice: because we have the decision of such questions in the word of God. Fourthly, if with due reverence, so that that be yeelded to which the lot determines, as comming from Divine providence.

Quest. 2. *What is a iust cause of casting a divisory Lot?*

4. *A.* When there is no other meanes to avoid some great discommodity. Now the greatnesse of the discommodity sometimes depend upon the weight of the thing it selfe; as when it is put to Lot, which among fit ministers, ought to stay in the City in the time of the Plague. And often it depends upon the affection of men: as when among companions that are every way equall, the Lot is cast for the taking away debate and discord.

Quest. 3. *When Lusory Lots, or those playes which consist of Fortune, or meere chance, be lawfull?*

5. *A.* Such kind of Playes, whether they meerely depend on Fortune, as Dice-playes, or doe principally depend on it, as Cards and Tables are in their owne nature unlawfull. First, because that ought not to be turned into a play, which in its owne nature hath a singular respect to Gods speciall Providence. But a Lot of its owne nature, doth respect the determination of the Question, from the speciall providence of God. For meere contingency of it selfe, hath no aptitude, for the determining of any question. Neither can any thing beside meere contingency, be respected in a Lot, without the speciall providence of God, or the helpe of the Devill, or of some faigned Deity in the directing of that Contingencie. Secondly, because in such kind of plaies, the nature of the Lot, gives occasion to many sinnes, as to a blasphemous recreation, and cursing of Fortune, when the Lot is crosse: a praising of ones good Fortune, when the Lot favoureth: and a pertinacion contention because of the expectation of better fortune.

Quest. 4. *What is to bee thought of publicke Lotteries,*

wherein

wherein many Prizes, or rewards, are proposed to bee gotten by Lot?

6. *A.* 1. They might haply bee so ordered, that they might be lawfull. Namely, if there were any need of a contribution to some pious use: and to avoide discommodities, the businesse should be permitted to Lot who should distribute: and these also which cast the Lots, should onely venture that which they would not unwillingly give, and so come to the Lottery, not out of an hope of gayning, but out of an intention of bestowing something.

7. 2. As they are now used, they seeme to be unlawfull, because they onely aime at gaine, by fraude and flattery, and give an occasion to many evils.

Chap. XXIV.

Hitherto concerning the first Commandement; In the second, first of the Church.

Quest. 1. *Whether is a Beleever bound to joyne himselfe to some certaine particular Church?*

1. *A.* 1. Yes, by all meanes. First, in respect of Gods Institution, *Matt.* 18:17. in which there is not onely the necessity of a Precept, but also of a Meane.

2. 2. In respect of the presence of God and Christ, *Apoc.* 1. 13. For if we would approach to God, we must joyne our selves to that Society, where God is in a singular manner present, so that he may be found of those that seeke him.

3. 3. In respect of the glory of God, which by this meanes is publikely promoted, and propagated. For as the Name of God in the Old Testament, was placed at *Ierusalem*, so also is it now in the Ecclesiasticall Assemblies though not in this or that place.

4. 4. In respect of the Covenant and promise of God: For those which are in the Church, are as it were directly under the blessings of God, to have them powred upon them, *Psal.* 65. 5. and 133. 3.

5. 5. In respect of our profession, because otherwise it cannot be avoyded, but those signes will hardly be discerned, whereby Beleevers are distinguished from Vnbeleevers, 1 *Cor.* 5.12.

6. 6. In respect of mutuall edification, which followeth of it selfe, upon the combination of Beleevers, *Heb.* 10. 24.25. 1 *Cor.* 11.17. and 12.25.27. *Rom.* 1.12.

Quest. 2. *To what a kind of Church ought we to joyne our selves?*

7. *A.* 1. To none but a true one, that is, Professing the true Faith.

8. 2. Of true ones, we ought to chuse the purest as farre as we are able,

9. 3. Although we may joyne our selves to one, in which many defects are necessarily to be tollerated, yet not to one in which we must of necessity partake in any sinne, *Eph.* 5.11. neither is it lawfull to adjoyne our selves to any Church, with a minde, by our silence, to cherish any of its defects, but that (as farr as we may with edification) we may doe our endeavour to take them away.

Quest. 3. *Whether wee may communicate with such a Church, as doth tollerate the wicked, and oppose the good?*

10. *A.* 1. The tollerations of any notorious crime, is a grievous sinne in a Church, *Apoc.* 2.20. and of it owne nature tends to the corruption of the Church, 1 *Cor.* 5.6.

11. 2. It doth pollute the Communion in it selfe, to these wicked ones who are tollerated, and to those also which are the causes of that tolleration, *Hag.* 2.3.

12. 3. All those participate of this pollution, which doe not endevour, as much as in them lyes, to remove scandals, 1 *Cor.* 1.

13. 4. Th t mixture which doth arise from this tollerations, doth diminish the consolation and edification of the godly.

14. 5. All men ought therefore by all lawfull meanes to endeavour that they may live in those Churches, where the *Precious is separated from the vile, Jer.* 15.19.

15. 6. Yet from such a Church, in which some wicked men are tollerated, we must not presently separate, 3 *John* 9.10.

9. 10. 11. First, because it may be the error or infirmity of the Church. Secondly, because patience and long-suffering is to be exercised toward a private brother offending, *Gal. 6. 1.* much more towards a whole Society of Brethren, or a Church. Thirdly, because by the rash departure of the godly the correction of the evill ones is not promoted, but hindered. Fourthly, Because oft-times there cannot be a departure made from such a Church, to one more pure, without grievous discommodities; which must be avoided as much as wee can, without sinne: yea sometime they make an affirmative Precept to cease to binde, which otherwise could not be left undone without sinne.

16. 7. If any one either wearied out with unjust vexations, or providing for his owne edification, or for a testimony against wickednesse, shall depart from such a Society to one more pure, without a condemnation of that Church which he leaves, he is not therfore to be accused of Schisme or of any sinne.

Quest. 4. *Whether it bee lawfull to continue in that Church, where the power of removing Scandall, and purging out the wicked, is wanting?*

17. *A.* 1. The power it selfe, for the right of it, or in regard of the first act of it, cannot be separated from a true Church, because it doth immediatly and necessarily flow from the very essence. For it is is contained in that covenant whereby Beleevers are ioyned into a Church.

18. 2. The use of the power cannot bee taken away, without the grievous fault of them who take it away, and the great iniury of them from whom it is taken.

19. 3. Neither ought the Church to rest in this, that it seeth it selfe unjustly oppressed by others: for it belongs to the duty of the Church to maintaine the Liberties which are granted to her by Christ.

20. 4. Yet if Beleevers contending for their liberty cannot procure this right in that part, nor without most grievous discommodities depart to a more pure Church, and doe keepe themselves from the approbation of sinne, and study likewise to make up that defect, as much as they can, they sin not if they ioine themselves to such a Church, or continue in it:

Quest.

Quest. 5. *Whether it be lawfull to stay in such a Church, where some of the Ordinances of Christ are wanting, and in the roome of them some of mens constitutions brought in?*

21. *A.* 1. The defect of some Ordinances, though it ought not to be approved, yet it may be tollerated; because an imperfection, whether in private persons, or in a publicke State doth not take away the nature of that Office, which is found more perfect in some persons or State.

22. 2. Humane Institutions if they be extrinsecall to the Church and Worship, and make to the promotion of the Ordinances of Christ, and edification of the Church, then they ought to be admitted and approved, as Civill meanes used and applyed to spirituall ends. But if they have a religious State, and pertaine intrinsecally to worship, or have that same nature with the institutions of Christ, possessing this place, for they ought in no sort to be approved.

Chap. XXV.

Of calling to the Ministery.

Quest. 1. *Whether a Calling be necessary?*

1. *A.* 1. A singular calling, not required to teach and preach the Gospell upon occasion, *Acts* 8. 4. and 11. 19 21. and 18. 24. 25.

2. The reason is, First, because this is the duty of all Christians to promote, as much as they can, the kingdome of God, and so to teach others Divinity.

Secondly, because it is necessary sometimes that men be convicted of errours, and instructed in the truth, before there can bee any lawfull vocation.

Thirdly, because a people sometime destitute of a Minister, cannot, without detriment to their edification, be otherwaies helped, unlesse they admit the teaching of such as are not yet rightly called to the Ministery.

3. 2. Not onely private preaching, but publike, may bee exercised with a singular calling. First, in a Church to bee constituted.

Secondly,

Secondly, in a Church constituted also, with her approbation, if confusion be avoyded, and order observed, 1 *Cor.* 14. 23, *&c. Acts.* 13, 15. for it pertaines to the edification of the Church, that they who excell others in gifts, doe exercise them before others to helpe them, and excite them.

4. 3. Yet for one to invade the proper duty of a Minister, without a speciall calling, is altogether unlawfull, *Heb.* 5.4. *Tit.* 1.5. *Jer.* 14. 14.

First, because there is required a singular seperation of God, *Acts* 13. 2. *and* 20. 28. *Rom.* 1. 1.

Secondly, there is requiring an undertaking of a singular, and weighty function, the author and dispenser of which is God himselfe. *Ephes.* 4. 11. 1 *Corinth.* 12. 5, 6. *Matt.* 9. 38.

Thirdly, there is required a singular assurance of the assistance of God.

Fourthly, there is required a singular expectation of a blessing from God, *Mat.* 28. 20.

Fiftly, there is required singular fidelity, and alacrity, 1 *Tim.* 4. 14.

Sixtly, it is requisite that that Church to which he is to minister be assured of the will of God whereby hee hath appointed such a one for their Minister, that they may bee subject to him out of Conscience, *Heb* 13.17.

Seventhly, it is requisite that order be observed, 1 *Cor.* 14. 40.

Quest. 2. *What things are necessarily required in him that is to be called to the Ministery?*

5. *A.* 1. Such an integrity of life, that he be not onely without Scandall, but also have a good testimony, 1 *Tim.* 3. 7 by a testimony here is understood the good opinion that we have concerning his uprightnesse, made manifest by his honest and pious conversation.

6. 2. Knowledge and skill in the Doctrine of Christ, above the common sort of Beleevers, 2 *Tim.* 3. 16, 17. To which also must be added, the understanding of those things which pertaine to his Office in governing the Church, 1 *Timothie* 3. 16.

7. 3. Some dexteritie in teaching, or in communicating

unto others, that knowledge which he hath himselfe. 1 *Tim.* 3. 2. 2 *Tim.* 2 2.

8. 4 A will in some sort ready to undertake the Ministery, and to discharge it: which will of his ought to arise from feare of poverty, or such like discommodity; or out of a desire of superiority, fame, or gaine, or such like, &c. 1 *Pet.* 5. 2. for this will is in some sort constrained, and is not properly and directly carried to the worke of the Ministery, but out of pure love and zeale, *Iohn* 21. 15, 16, 17.

9. 5. The difference in these quallifications is such, that First, a knowledge of the truth with some dexterity of teaching is necessarily required to the essence of a Minister; because they are the proper foundations of that vocation: but integrity is onely necessary, as a meane to the well being, though it be necessary by the precept of God, even to the very being of a Minister.

Secondly, concerning the Doctrine, and dexterity, judgement may be given by others; but concerning the inclination of the will, no man beside the party to be called can certainely and alwaies judge.

Thirdly, Doctrine and dexterity cannot suddenly be procured by others: but the will drawing backe through feare, or modesty, may and ought to be excited, and stirred up by exhortations. As for those that can, and are not willing, paines is well spent in the calling them; not so for those that cannot, but would.

Quest. 3. *Whether are those which can reade, or recite a Sermon by heart, out of the writings of others, furnished with the necessary gifts of Ministers?*

10 *A.* 1. In no sort. For first, the gift of reading and rehearsing by heart, is not a gift of the Ministery, but a gift of wisdome and knowledge, 1 *Cor.* 12. 8.

11. 2. A Minister must necessarily have a faculty of applying the Word, according to the diversity of hearers, times, places, and other circumstances, with that variety which divers occasions doe require, 2 *Tim.* 2. 15. but this cannot bee done, by reading, or reciting out of the prescript of another.

12 3. He ought also to be ready to give an account of those things which he teacheth, to any one that asketh, and

to

to convince the gaine-ſayers, *Titus* 1. 9. which cannot bee done by reading and reciting.

13. 4. He ought to goe before the Church in thoſe gifts, which are to be effected and ſought by al Beleevers, 1 *Tim.* 4. 13, 14, *&c.* but all Beleevers ought to endeavour, that the Word of God might dwell plenteouſly in them, *Col.* 3. 16.

14. 5. No man can diſcharge the office, either of an Advocate, or a Phiſician, by reciting preſcript formes. Now a Miniſter is a ſpirituall Advocate and Phiſician.

Queſt. 4. *Whether it bee lawfull to deſire the Miniſterie?*

15. *A.* 1. To ſeeke a place in the Miniſtery, either for lucre, or the profit that it may bring along with it, is plainely to be condemned. For this is to account gaine godlineſſe, 1 *Tim.* 6. 5.

16. 2. To deſire the worke of the Miniſtery, out of deſire and zeale to edifie the Church, and to glorifie God, this is pious and landable, 1 *Cor.* 16. 15. 1 *Tim.* 3. 1.

17. 3. To offer himſelfe to the judgement of others to be tryed and approved for the Miniſtery, is no way repugnant to the honour of the Miniſtery.

18. 4. He which hath a good teſtimony of his fitneſſe, for the worke of the Miniſtery, may without offence of conſcience, modeſtly offer his paines to any Church, *Eſa.* 6. 8. for God offers ſuch to the Churches.

19. 5. Yet importunatly to urge his owne calling, and by cunning to procure it, is utterly unfit for one that is rightly diſpoſed to the Miniſtery, 2 *Cor.* 2. 16.

20. 6. By fraud and violence to thruſt himſelfe upon a Church againſt their will, is plainely a devilliſh part.

21. 7. So to come to the office of the Miniſtery, as to a thing ſubject to buying and ſelling, this is Symony. Becauſe the office of the Cure of Soules, is the gift of God, which is communicated properly by God alone; and therfore to buy that office is all one in kind, and in the nature of the thing, with that which *Simon* did, *Acts* 8.

22. 8. Simony is committed not onely by a gift from the hand, when money is given to procure ſuch an office, but alſo by a gift from obſervance, which is given and yeelded to

any for that end: and alſo by a gift from the tongue, when it is procured by interceſſion and prayers, ſo that the worthyneſſe is not principally regarded.

Queſt. 5. *Who are they which have the right and power of calling Miniſters?*

23. *A.* 1. The chiefe right of calling is in Chriſt alone, who is the Head of the Church, the Author of the Miniſtrie, and the Lord of the Miniſters.

24. 2. The delegated right cannot properly be in Dioceſan, Biſhops, or Patrons, or Magiſtrates; as ſuch, becauſe Chriſt who ordained the Miniſtery, hath preſcribed nothing ſingular concerning thoſe Orders, hath communicated no new right unto them, and hath left his Church well ordered without them.

25. 3. The delegated right belongs to that whole Church, which the Miniſter that is to be called muſt ſerve.

For, firſt, Miniſters are given by Chriſt to the Church, that by the ſame ordinary and certaine way, they may bee procured by every Church. But if the vocation ſhould depend upon others, the Church ſhould often be deſtitute, of a certaine, of procuring Miniſters to it ſelfe, and ſo ſuch a Church ſhould be inſtituted of Chriſt, which ſhould not be ſufficient in it ſelfe.

Secondly, If the right of calling were in the power of others, then the Church ſhould not immediatly receive her Miniſters from Chriſt, but from thoſe whoſe this right was.

Thirdly, otherwiſe it could not be, that the Church ſhould alwaies freely ſubmit her ſelfe to her Miniſters, which yet in the Miniſtery is no leſſe neceſſary then in Marriage.

26. 4. This right of Calling doth ſo in regard of the proprietie remaine in the Church, that it cannot either by the authority of any other be taken away, or by a voluntary grant be loſt, or bee wholly committed to the fidelity of another. For the act of the Church is a cauſe neceſſarily required to Eccleſiaſticall calling.

27. 5. Yet divers actions pertaining to calling may bee commanded to others, and ordinarily ought to be performed by the principall members of the Church, or the Presbyters.

And

And the care that all things be done rightly, belongs to the Magiſtrate.

Queſt. 6. *What is the act in which Vocation properly conſiſts?*

28. *A.* Vocation properly and eſſentially conſiſts in election. For firſt, that voluntary relation which is betweene the Miniſter and people, cannot have any other foundation then voluntary election.

Secondly, a free Church, retaining her liberty, cannot be ſubjected to any, but by free election.

Thirdly, all thoſe acts which pertaine to vocation, either tend to election, as nomination, preſentation, examination, or depend upon election, or ordination, inſtitution, or induction, which is nothing elſe but the complement of election, and a ſolemne declaration; as the Coronation of a King, or the Inauguration of a Magiſtrate, and ſo is wont Metonymically, to be uſed, for election, or vocation.

Queſt. 7. *Where the freedome of election is diminiſhed by Biſhops, Magiſtrates, Patrons; what kind of Calling is there?*

29. *A.* Although election be not in that manner and degree free as it ought to bee; yet a voluntary conſent, as in Marriage, ſo in the Miniſtery, though procured by unjuſt meanes, hath the eſſence of an election and vocation.

Queſt. 8. *When many are fit, who among them is to bee elected?*

30. *A.* 1. He which is moſt fit in the conſcience of him that doth elect, well informed, becauſe to doe otherwiſe were an accepting of perſons, which being diſpleaſing to God, ought to have no place at all in Divine matters. But this is ſo to be underſtood: Firſt that compariſon be made among thoſe which may commodiouſly be had.

31. 2. That he be judged moſt fit, who though hee bee ſimply and abſolutely inferiour, yet in relation to that Church for which a Miniſter is deſired, conſidering all circumſtances is found fitteſt.

Queſt. 9. *Whether a man may bee called to the Miniſtery, for ſome certaine terme of yeares?*

32. *A.* 1. That this ſhould be expreſſed, or directly in-

cluded in the Calling, is utterly repugnant to the nature of the Miniſterie. For firſt, A Miniſter doth not properly devote his paines to the Church, but to Chriſt. Now Chriſt hath no where revealed his Will concerning a definite law of Miniſtery.

Secondly, Such a vocation doth diminiſh the affection and care of a Miniſter to his people, and of the people againe to him.

Thirdly, It leſſens alſo the dignity of the Miniſtery, while in ſhew, at leaſt, it makes it mercenary.

Fourthly, It brings along with it divers dangers, both to Miniſter and People. For ſo the Miniſter may without a juſt cauſe be diſmiſſed, and the people may unſeaſonably be forſaken.

33. 2. Yet that they ſhould be underſtood implicitely, a power of obtaining an honeſt diſmiſſion upon ſome condition, the neceſſity of which, the condition either of the party called, or parties calling, or the Church in generall may cauſe, there is nothing that abſolutely forbids.

Queſt. 10. *Whether may one that is rightly called to the Miniſtery, afterward leave off the Miniſtery?*

34 *A.* 1 It is not lawfull for any one to attempt this at his owne will.

Firſt, becauſe he is bound to God in that vocation, neither can he without his Commandment forſake his ſtation.

Secondly, he is alſo bound to the Church, not by an humane, but by a Divine covenant. And he can no more forſake the Church, then be forſaken of it.

35. 2. Yet if ſuch a cauſe fall out, that makes him unfit for the Miniſtery, or makes the exerciſe of it impoſſible to him, or bring a neceſſity of ſinning upon him in the exerciſe of it, then by Gods allowance he ſeemes to be looſed from the Miniſtery.

Queſt. 11. *Whether it bee lawfull for a Miniſter to goe from one Church to another?*

36. *A.* It is one thing to goe from one to another, another thing to be tranſlated or removed. Goe he may not ſo long as the foundation of his former calling remaines; but removed he may be upon the judgement of other Churches.

ches, and by the consent of that Church to which he is bound, for a further fruit of common edification.

Chap. XXVI.

Of making Sermons.

Quest. 1. *What ought to be the Text, or Argument of the Sermon?*

1. *A.* 1. Seeing nothing ought to be Preached by a Minister of the Church of Christ, besides the Word of God; and the Word is not to be found any were but in the Scriptures, it necessarily followeth that his Preaching must bee altogether of the Scriptures.

2. 2. Although the Catechisme in which is contracted the summe of the Scripture which is most necessary for all; be necessarily with all diligence to be inculcated, yet a difference alwaies ought to be observed betweene such humane formes, and the Holy Scripture. Therefore it is not meet that the Catechisme should be in the same manner propounded for a Text in the Church, as the holy Scripture is wont to be.

3. 3. For the honour therefore of the Scripture, for the efficacie of the truth preached, and the danger of the scandall which may arise from that custome, it is most safe that some select places of Scripture be propounded for a foundation of the Catechisticall instruction, and that the Doctrine of the Catechisme be drawne aright of them, as the Doctrine of the Scripture.

Quest. 2. *Whether is that custome to bee approved which hath held in the Papacie, and is still used in some Reformed Churches, in the Sermon onely ordinarily to explaine certaine Parcels and Sections, which are called by the name of Gospels and Epistles?*

4. *A.* 1. The publike reading of those Sections, omitting the other Scriptures, is repugnant to the expresse Commandement of God, who hath commanded the whole booke of the Law to be often read, *Deut.* 31. 10, 11, 12. and to the

the practise of the Ancient Church, *Neh.* 8. 21. 2 *Chron.* 34 30. *Acts* 15. 21. *Col.* 4. 16.

5. 2. The exposition of those Sections is not sufficient for the due edification of the Church. For many things are necessary to be knowne, which are not contained in those Sections, 2 *Tim.* 3. 16.

6. 3. The Sections are perverse, so that many of them are, as parts cut off from intire bodies, and are propounded by themselues, maimed without head or taile.

7 4. They which adhere to these Sections, neglect the Divine order and manner of the Scripture, and conceale it from the people, to the great detriment of Religion.

8. 5. This custome of Preaching onely out of these Dominicall readings, was brought in, in the depraved and darke times of the Church, not without a Superstitious respect to some Solemnities devised by men, against the rule of Scripture, and practise of the Primitive Church.

9 6. Experience hath taught, and doth teach still, that the knowledge of God doth more abound in those Churches, where this custome being left, the Scriptures are freely handled; partly, in a continued order through some whole Books; partly, as any singular and necessary occasion requireth.

Quest. 3. *Whether is it lawfull to procure Sermons out of Postils?*

10. *A.* 1. To beg, or to rehearse *verbatim* a Sermon out of the prescript of another, is altogether unworthy for a Minister of the Gospell.

First, because by these meanes those gifts which God hath given men for the Ministery are not exercised, but onely memory and pronunciation.

Secondly, because they that doe so, cannot aright cut the Word of God by a fit accommodation of it to the condition of the hearers, according to the variety of occasions.

Thirdly, because the force and efficacie of that Sermon is lost, which is not fetcht from the certaine judgement, and inward affection of the speaker: which cannot bee expected from them, that speake all out of a prescript forme.

Fourthly, because this manner of doing, makes Ministers not increase in knowledge, but in memory onely.

Fifthly,

Fiftly, it makes them also to be despised among many.

11. 2. Yet Commentaries, and godly Sermons made by others, may be of great use to a Minister lesse exercised.

First, because imperfect beginners are excited and directed in the right way, by the example of such as are more perfect, and of greater yeares.

Secondly, because divers things are to bee found in such kind of writings, which those that are lesse exercised may transferre into their owne use.

Thirdly, because some things are propounded with more confidence by beginners, when they see the same things used by the gravest Divines.

12. 3. For those Sermons which are commonly called *Postils*, so much is not to be attributed unto them, as that they should be numbred among the singular helps of Sermons.

First, because the most of those *Postils* were written by Popish men, who were ignorant of the force and efficacie of the Gospell; or by other Heterodox persons, whose Orations are read with more danger then fruit, by the unskilfull, or lastly, by some lighter Doctors, who without any great judgement, have in this way accommodated themselues to the time.

Secondly, because these *Postils* are onely accommodated to the Dominicall Sections, to which a Minister of the Gospell ought not to adhere.

Thirdly, because they containe neithe the Divinity that is to be taught, but in a very little measure, nor any certaine and edifying manner of teaching, but such as is fitted for the pleasing of vaine men.

Fourthly, because in those Churches where they are most used, Religion is not to be found in its vigour, but either ignorance, or the forme of goodlinesse takes place, the power of it being denyed.

Quest. 4. *Whether are the Writings and Sayings of Heathens to be alledged in Sermons.*

13. *A.* In the ordinary course of Preaching, among Auditors that are unskilfull in such matters, and which acknowledge the Divine Authority of the Scripture, such allegations are altogether to be abstained from.

First, because they are not fit meanes to beget, nourish, and preserue Faith and spirituall life.

Secondly, because neither *Moses*, who was learned in all the wisdome of *Egypt*, nor Christ in whom were all the treasures of wisdome and knowledge, ever alleadged any such thing.

Thirdly, because injury is offered to Christ, as if he onely were not to be heard.

Fourthly, injury is done to the Scripture, as if it alone were not sufficient for the edification of the Church.

Fiftly, because a scandall by this meanes is brought into the Church, whileſt it heares the testimonies of Heathens promiscuously mingled with the Oracles of God, as if they were of like Authority.

Sixtly, because humane wisdome is to be concealed in the Preaching of the Gospell, 1 *Cor.* 2. 1. 2 *Cor.* 2. 4 because it hinders the demonstration of the Spirit, and the efficacy of Preaching.

Queſt. 5. *Whether it is lawfull promiscuously to allege the sentences of Fathers in Sermons?*

14. *A.* First, they cannot be brought in place of proofe; because they were men subject to errours, and so their authority causeth not a certaine and Divine Faith.

Secondly, they cannot serve for any illustration among common Hearers, to whom even the Names of the Fathers are unknowne.

Thirdly, they cannot be brought for ornament sake, because humane mixtures doe not adorne, but pollute.

Fourthly, yet sometimes to convince the pertinaciousneſſe of some, to refute the slanders of the enemies, and to helpe the weakeneſſe of others, it may be necessary to use such kind of testimonies. But then they ought so to be produced, that it may plainely appeare, that the Minister is compelled to goe out of the bounds of the Scripture, and that he doth this onely for the causes before named; the Word of God, and the edification of Beleevers requiring no such thing.

Queſt. 6. *Whether it is lawfull to mingle in the Sermon, words of Art, Latine words, Greeke, Hebrew, &c.*

15. *A.* Among the ignorant it is not lawfull. First, be-

cause

cause strange Words doe hinder the understanding, and interrupt the attention of the Auditors.

Secondly, because if they be not explicated, they make not for the edification of the simple, and if they be explicated, it is an unprofitable wasting of time.

Thirdly, because they savour of ostentation in the Minister, and minister occasion and argument to the ignorant to cherish and excuse their ignorance.

Quest. 7. *Whether may Allegories invented by mans study be propounded in Sermons?*

16. *A.* 1. Continued Metaphors (which most properly are called Allegories) if they be apt, cannot with any reason be disallowed; for if it be lawfull to use a Metaphore, it is lawfull to continue the same.

Secondly, Allegoricall interpretations of things which have no certaine foundation in Scripture, ought not to be propounded as certaine.

First, because they are inventions of men, not the Word of God.

Secondly, because they wrest the Word of God from its proper scope.

Thirdly, because they subject the Oracles of God to the pleasure of vaine men, to be drawne hither or thither as they thinke good.

Fourthly, because seeing they are not produced out of the Word of God, but by men brought unto it, they have no spirituall efficacy in working upon the consciences of men.

Fiftly, because they can have no sound Doctrine in them, but that which hath a certaine foundation in other places of Scripture, and so they tend to the prejudice of that doctrine, which is handled fondly, and out of place, without foundation, as if it had none any where.

Sixtly, because they can breed no Faith, but that which consists in the wisdome of men.

Seventhly, because they make the sollid and saving simplicity of the Preaching of the Gospell unsavory and ungratefull to unskilfull men, who are taken with these toyes.

Quest. 8. *Whether any care be to be had of* Exordiums *in the making of Sermons?*

17. *A.* 1. An *Exordium* or preamble is not accounted, by Oratours themselues, for any necessary and internall part, though but of an humane Oration: it is a great defect of judgement therefore in them, who will have it necessary in an holy Sermon.

18. 2. The seeking the good-will, docility and attention (in which consists the end of preambles) among Beleevers well instructed, acknowledging their Pastor, prepared and excited by prayers, both publike and private, to the hearing of the word of God; hath no necessary use.

19. 3. A Preamble, if it be nothing to the businesse in hand, is condemned by all: if it handle any matter which is contained in the Text, then it brings either a perverse disturbance of order, or else Tautologie.

20. 4. To seeke for Proverbs, Apothegmes, Sentences, or select Histories to make Exodiums of, by the accommodating of them, doth not onely savour of something humane, unworthy the Word of God, but hath a childish kind of affectation, which is not approved in the more grave speeches of men.

21. 5. The explication of the Coherence or dependance of the Text, which is part of the Analysis, may profitably be propounded instead of vulgar Exordiums. 6. And a briefe insinuation may sometime be used, wherein some thing upon occasion singularly pertaining to the purpose is declared; but not ordinarily.

Quest. 9. *What Text is to be chosen?*

22. *A.* 1. For the quallity of the Text, the election must be directed according to the condition of the hearers, times, and places. For the most necessary and profitable things must alwaies be most insisted on.

23. 2. In regard of the quantitie, fewnesse, or shortnesse of words ought in no sort to be affected.

First, because the more of the word is profitably explicated, the more the hearers are edified.

Secondly, because divers Doctrines proposed may more plainely and effectually be demonstrated out of a Text of divers propositions, then of one.

Thirdly, because unprofitable and ungratefull Tautologies,

or

or digressions, follow upon this affectation of a short Text.

Fourthly, because it savours of a kind of ostentation, for a man to seeme to desire to fetch many things out of few.

Quest. 10. *Whether are all things which may be produced out of Scripture, or reasons to the purpose, to be propounded in the Sermon?*

24. *A.* 1. Testimonies of Scripture, and confirmations from reasons, are not to be heaped up without prudent discretion. For 1. to prove that carefully among Christians, of which no Christian almost doubteth, were to wast the time, and weary the auditors without any fruit.

25. 2. In the confirming of that which needes proofe, choice and measure is to be used, lest the memory of the auditors be overwhelmed, or firme and apt proofes bee any wayes weakned, by the mixture of such as are weake, and nothing to purpose.

26. 3. The heaping up of proofes, or illustrations unnecessarily, doe seeme to argue, either defect of judgement, or some ostentation of wit, and memory.

27. 4. Other things more edifying are omitted, because of these things, which omission when it cannot be defended, is wont ridiculously to be excused with shortnesse of time that was voluntary sought and procured.

Quest. 11. *Which part is most to be insisted on, the explication of the Text, the handling of the Doctrines, or the Vse, and Explication of them?*

28. *A.* Some speciall occasion may make the large explication of the text, or handling of the Doctrine to be necessary; but regularly, and ordinarily the principall worke of the Sermon, if it be not Catechetical, is in the use and application.

First, because the use is the principall end, both of the explications and doctrines. Now the one is principally to bee regarded, and those things which doe neerely belong to the end: and all other things are to be directed to it.

29. 2. Because it hath more difficulty and necessitie in the most part of hearers. For such is the blindnesse and perverseneſse of men, that their mindes doe more difficultly admit nothing, nor doth their condition require any thing more,

then the effectuall accommodation of the Word, to the subjecting of the Conscience in all things to the will of God. The word of God is much more easily into the eares and understanding of men, then into their hearts and hands.

Thirdly, because so Christ, and the Prophets, and Apostles preached: for they did direct all things to the use and practise of life, and in perswading to that practise, they spent their greatest paines.

Quest. 12. *Whether Rhetoricall ornaments have any place in Sermons?*

30. *A.* That Rhetoricke which we finde in Scripture to be used by the Prophets and Apostles, hath great use in Preaching, if it be used with the like prudence: Now in Scripture there is great use of Tropes and Figures of sentences; but for Figures of words, which consists in likenesse of sounds, measures, and repetions, very few examples of them are to be found.

The reason is, First, because the harmony of elocution is the lighter part of Rhetoricke, which more agreeth to light persons and things, then to grave, sacred and divine.

Secondly, because they serve onely for naturall delight, not for spirituall edification.

Thirdly, because they are repugnant to the powerfull demonstration of the Spirit. They doe foolishly therefore which in their Sermons, affect sounds ending alike, but specially they which propound such rimes in unknowne Latine or Greeke words.

Quest. 13. *By what meanes especially may a Sermon bee made effectuall for the working upon mens Consciences?*

31. *A.* 1. Next to the evidence of truth, and the will of God drawne out of Scripture, nothing makes the Sermon more to pierce, then when it is apparent that it comes out of the inward affection of the heart without any affectation. To this purpose it is very profitable, if besides the dayly practise of pietie we use serious meditation, of fervent prayer to worke those things upon our owne hearts, which we would perswade others of.

Controversies.

Quest. 14. *How ought Controversies to bee handled in Sermons?*

32. *A.* 1. No Controverſies are to bee moved, which we finde not juſt occaſion for in the Text, or in the Doctrine deduced out of the Text.

33. 2. Then there is a neceſſary occaſion, when for the edification of the hearers, wee are to meet with the ſecret thoughts and objections of the Auditors; or the calumnies commonly ſpread up and downe in oppoſiton to the Doctrine propounded.

34 3. Obſcure, ſubtle, and high queſtions are not to bee handled in Sermons.

35. 4. Old Hereſies, and ſuch as are already buried, are not ordinarily to be named in Sermons, much leſſe laboriouſly to be confuted, and raiſed from hell: for neither hath a faithfull Preacher ſo much leaſure, becauſe of errors and ſinnes now taking place, as to ſeeke matter of oppoſition from any thing elſe; neither makes it any whit to the edification of the people, that they ſhould be held in hearing and learning blaſphemies and hereſies.

36. 5. In ſuch Controverſies as are neceſſary, the people are not to be loded with many arguments, and anſweres of objections.

37. 6. The moſt convenient manner of handling Controverſies among the common people, is ſimply and briefly to ſhew how errours diſagree from the principles of the doctrine of Chriſt.

38. 7. In the handling of many Controverſies, that prudence is to be uſed, that the confirmation of the truth may appeare to all, and that they which know the contrary errours, may know how they may by confuted; and that they which know them not, may remaine in their ſimplicitie, and may have ready at hand, wherewith to defend themſelves, if they be ſet upon in that part.

39. 8. If it be neceſſary to deſend to a more full confutation of ſome errour, then the true ſtate of the Controverſie ought firſt to be laid open, that all may underſtand both what it is, and of what conſequence in Religion. And thoſe arguments principally are to be produced, which may effectually perſwade the Conſcience.

40. 9. In the manner of handling, zeale and truth muſt be

be tempered with such mildnesse and moderation as becomes the cause, and as may distinguish such as erre out of simplicitie, from such as blaspheame impiously.

Quest. 15. *Whether beside the solemne preaching of the Word by the Minister out of the Pulpit, there be any other handling of the Scripture to bee used in the audience of the Church?*

The exercise of Prophecie.

41. *A.* 1. In the Primitive Church, there was a certain propheticall exercise distinguished from preaching, 1 *Corin.* 14.31,32, &c.

42. 2. To this exercise were admitted, not onely the Ministers, but also of the brethren, such as were of chiefe note and most approved, for the gifts which they had received, *Ibid.*

43. 3. It was lawfull for others also in the Church for learning sake, modestly, and in order, to propound their doubts, that they might be instructed by those that had more skill, *Ibid. vers.* 35.

44. 4. This exercise where conveniently it may bee brought into Churches, ought not to be contemned, 1 *Thess.* 5. 20.

First, because it is most agreeing to the order of the Primitive Church approved by the Apostle.

Secondly, because it tends singularly to the exciting, cherishing, and increasing the spirituall gifts of every beleever.

Thirdly, because it takes away negligence and envy, and nourisheth charity.

Quest. 16. *Whether a faithfull Minister may rest in the common and publike preaching of the Word, as having sufficiently done his duty?*

Private Instruction.

45. *A.* He ought also to use private care to instruct every one in private, according as occasion shall serve, and their necessities require.

First, because in this duty the Apostles have gone before us, and left us an example to follow, *Acts* 20. 20. 1 *Thess.* 2.10.

Secondly, because they have exhorted us, that we should have a care of the same duty, 1 *Tim.* 5. 1, 2. 2 *Tim.* 4.2.

Thirdly, because by private admonition, the Word of God

God is more applied to the condition and necessitie of every particular, then in publike it can.

Fourthly, because private instruction makes way for publike, and also makes it much more effectuall, then otherwise it would be.

Chap. XXVII.

Of Baptisme.

To whom it doth belong to Baptize hath beene discourſed ſufficiently in another place againſt *Bellarmine* : as alſo concerning the neceſſity and forme of Baptiſm. There remaines therefore onely one or two queſtions in this Chapter, briefly to be diſcuſſed.

Queſt. 1. *Who are to be Baptiſed?*

1. *A.* 1. Concerning thoſe of age, there can be no queſtion : for in them is required knowledge of the true Faith, and a deſire to be Baptized diſtinctly declared.

2. 2. As for Infants (ſuppoſing in this place that they are not to be excluded from Baptiſme, the grounds of which Doctrine are ſufficiently declared in the *Marrow of Diviniti*e) it is chiefly required that they be in the Covenant of grace by externall profeſſion, and eſtimation, in reſpect of the Parents ; and that there be hope that they ſhall be inſtructed and educated afterward in the ſame Covenant. For Baptiſme is a Signe and Seale of the Covenant of grace.

3. 3. Baptiſme therefore moſt properly belongs to thoſe Infants, or one of them at leaſt, is within the Church, not without.

4. 4. That careleſnes therefore is in no ſort to be excuſed, whereby promiſcuouſly, and without difference, all are admitted to Baptiſme whatſoever they be, and by whomſoever brought.

5. 5. Such Children whose Parents are unknowne, if they be borne among Christians, are in charity to be accounted as the children of Christians, if there be not a just cause of presuming the contrary.

6. 6. They which doe in some sort belong to the Church in profession, but yet doe openly violate the covenant of God, the infants of such ought to be baptized with some difference; namely, so that that which the Covenant requireth, and is wanting in them, may be supplied by others as farre as is possible. For first, a definition betweene the pure and unpure ought to be observed in all the holy things of God, for the consolation of the good, the reformation of the evill, and the edification of all.

Secondly, the Ordinances of God cannot otherwise bee kept from all pollution.

7. 7. Children borne unlawfully ought to be baptized, so that their parents shew their repentance, or their education be undertaken by some other that are godly.

8. 8. The children of Excommunicate persons that bee contumations, ought not to bee baptized, unlesse there be sureties that undertake for them.

9. 9. The infants of Papists, and such like, who are halfe Christians, if there be a fit Surety to undertake for their education, may bee baptized: because they are not altogether strangers to the profession of the Covenant; and by this meanes they are brought to a more pure observation of the Covenant.

Quest. 2. *Whether may the baptisme of Children be deferred at the will of Parents?*

10. *A.* The baptisme of Infants is not to bee deferred without some great, and in some sort, compelling cause.

First, because the equity of the commandement for Circumcision upon the eight day, forbids this procrastination.

Secondly, because such procrastination can hardly be distinguished, from a dis-esteeme and contempt of this Ordinance.

Thirdly, because it is repugnant both to the forwardnesse of profession, the zeale of glorifying God, and the consolation of the parents, in the solemne consecration of the children to God.

CHAP.

CHAP. XXVIII.

Of the Supper of the Lord.

Passing by here also those things which are discoursed in another place.

Quest. 1. *WHether the frequent use of the Lords Supper be necessary?*

1. *A.* 1. All godly persons ought to endeavour that as often as they can conveniently, they make a religious use of the Sacrament.

First, because that Precept of an indeterminate time, *Doe this*, admits no other limitation, but a want of an opportunity, or some just impediment.

Secondly, because we have continuall need to feed upon Christ, and the good things purchased by him.

Thirdly, because the solemne profession of our Faith, according to Gods Ordinance, is a duty which we ought, most readily upon every just occasion, to performe.

Fourthly, because our infirmitie requireth a frequent renewing of our Covenant, and excitation of our heart and minde.

Fiftly, because it is apparent, that in the Primitive Church the Sacrament of the Supper was administred every Lords Day, neither can there be any other reason given for the more rare use of it; but the luke-warmenesse of Beleevers, and the multitude of people in some Congregations.

Quest. 2. *When a Controversie with one, either private or publike, or enmitie, be any just cause of abstaining from the Sacrament?*

2. *A.* 1. There can be no just cause why any should of his owne accord keepe away from the Sacrament, beside the conscience of his owne unworthynesse, arising from his owne sinne. For that unworthinesse alone which is culpable, and comes from an evill conscience, excludeth from the communion,

3. 2. Litigious Controversies, and Law-suits, doe no more of themselves hinder the use of the Supper, then they hinder Prayer. For Charity toward our Neighbour is necessarily required in both.

4. 3. If therefore any man be in Law, or strife, not because he hath done injury to any, or because hee will not satisfie for an injurie done, or is farre from peace or reconciliation, but through the wickednesse of others; this cannot be a just impediment of communion. For the fault of one cannot deprive another of the benefit of Christ, and the priviledges of Christians.

5. 4. If any one therefore be overtaken with anger, or desire of revenge upon occasion of some strife, hee ought not therefore to abstaine from the Communion, but rather to lay it downe speedily, that he may communicate: otherwise he shall by a double sin augment his fault; and he shall seem to make more account of his inordinate affection, then of holy communion with Christ.

Quest. 3. *What kind of Preparation is required to the holy use of the Supper?*

Preparation to the Supper of the Lord.

6. *A.* 1. The preparation to be used, is placed in three acts by the Apostle, 1 *Cor.* 11. 27. 28. 29. For hee requires, First, a discerning of the Lords Body. Secondly, triall of our selues. Thirdly, a worthy disposition.

7. 2. This discerning stands in a right understanding and judgement, concerning the nature, use, and necessitie of the Sacrament. Now because these things cannot be understood, but out of the Foundations of Christian Religion, concerning sinne, and the misery that followes it; concerning Christ, and his benefits, as also concerning our duty in thankfulnesse and obedience to God: therefore the knowledge of the principall grounds of Religion, necessary to salvation, is necessarie also to this discerning of the Sacrament.

8. 3. The examination of our selves consists in a serious triall, whether we be so disposed that we may with fruit use this Sacrament, which now we discerne to be divine. The rule of this examination is the word of God, as it respects the institution of this Sacrament. The dispositions in this triall, principally to be respected, are Faith, Repentance, Charity,

and

and that study of new obedience.

9. 4. A worthy disposition doth not consist in perfection; which if we had it, there were lesse need of this Sacrament: but in a sutableness of our affections to so holy an action; which sutableness may consist with great imperfection.

Now it is required, First, that we renew our repentance, both generally for all our sinnes, and specially, for sinnes lately committed, and still cleaving to us, or to which wee are most subject.

Secondly, that wee stirre up in our selves an hunger and thirst after the grace of God in Christ, both for the pardoning and mortifying of those sinnes, and for the amendment and reforming of our life.

Thirdly, that we doe likewise stirre up our faith to lay hold upon the promises of the Gospell.

Fourthly, that with all humility, reverence, and devotion, we receive this Sacrament, as the seale of grace, and of Gods promises.

Chap. XXIX.

Of Discipline.

Quest. 1. *Whether is a singular use of the Key of binding and correcting necessary to some persons in particular, when the anger of God, and the exclusion out of heaven is denounced in the Ministery of the Word to all impenitent persons?*

1. *A.* 1. It is not necessary for those that have tender consciences, and that are provoked to mature repentance by the ordinary preaching of the Word. For seeing nothing but due repentance, ought directly to be intended in discipline, it would be in vaine to seeke that by many waies, which may be obtained by fewer; so the particular of the Key to loose or absolve is not necessary, where there appeares to be a generall efficacie.

2. 2. Because of the hardnesse and deceitfulnes of heart, which is to be found in many sinners, a personall applycation of those things which tend to the correction of sinne, in the excercise of Discipline, is necessary for the shaking of securitie, and for the working a serious care of sanctification.

3. 3. Because the ordinance of Christ concerning the personall exercise of Discipline, although primarily and directly it tend to the recovering of one fallen, and yet secondarily, and indirectly it tend to the edification of others, by removing the hinderances, and by promoting the helps; therefore the exercise of this Discipline is necessary also in respect of them.

Quest. 2. *What kinde of sinne is it, which requires the use of this Discipline?*

4. *A.* 1. Not those infirmities which are common, almost to all Beleevers; for the singular care, or reforming of those, neither can be expected, nor exacted of them who are subject to the same, or like imperfections.

5. 2. Not onely those hainous offences, which are wont to be restrained by humane Laws: because Ecclesiasticall discipline is part of the administration of the kingdome of Christ, and therefore is of a spirituall nature, and requireth more perfection then what is contained in civill honesty.

6. 3. Not onely personall injuries which make dissentions among the members of the Church, and turne away others from the communion of it, because there be other sins which doe as much or more require correction.

7. 4. The proper and adequate object of this censure, is a scandall given by a brother, *Matt.* 18. 15. *Lev.* 19. 17. *Galat.* 6. 1. for the ende of Discipline is, by the correction of the Sinner to take away scandals, that Beleevers may goe on, without offence, in a course of holinesse, that others may be drawne on to the same way, offences that doe hinder, being removed.

Quest. 3. *Whether the correction of a scandall ought to begin with a private admonition?*

8. *A.* 1. It ought to beginne alwaies with admonition, because the declaration of the fault is the first meane of amendment, and the genuine cause of repentance.

9. 2. In

9. 2. In private scandals, their ought alwaies private admonition to goe before, *Mat.* 18.15. For the fame of our brother is not without necessitie to bee wronged, nor his minde to be prouoked, nor the scandall to be amplified, nor, in a word, the suspition of calumny and defamation rashly to be runne upon.

10. 3. In publike and notorious scandals it is not necessarie to begin with private admonition, 1 *Tim.* 5. 20. For the medicine ought to have a proportion to the disease for the curing of which it is applyed.

Quest. 4. *Whether ought every one that gives a Scandall to be admonished by every Beleever?*

11. *A.* 1. In Churches well instituted and ordered, this duty may and ought to beperformed by every one to his brother upon occasion. For all are enjoyned to doe it by Christ.

12. 2. In such Churches which labour of the want of discipline, and confusion, it is not alwaies necessary, that hee against whom the fault is committed, doe admonish the offendor, because he should often begin that which hee hath no power to performe.

13. 3. The precept therefore of solemnly admonishing our brother, doth then onely binde, where there is some hope that the admonition, either mediately, or immediately, will be of force to take away the Scandall. For the meane is so farre good, as it makes for the attainement of its end.

14. 4. Yet all men are bound in some manner to signifie, that the Scandall given, doth seriously out of Conscience toward God, displease them, *Ephes.* 5. 11. For charitie, and zeale of Gods glory doth thus farre binde all the godly.

Quest. 5. *Whether after a private admonition rejected, the matter ought straight way to be brought to the Church?*

15. *A.* In no sort: For the second degree of correction, according to Christs Ordinance, is to take one or two with us, and to urge the admonition in their presence. *Mat.* 18. 16.

First, because by this testimony, the admonition is confirmed, and made stronger, either with the brother to be corrected, or the Church that is afterward to correct.

Secondly, because by this meanes charity is better kept, when

when we endeavour the amendment of our brother, with as little infamy as may be.

Quest. 6. *Is it enough to admonish an offending Brother, once privately, and once before witnesses?*

16. *A.* He ought in this manner so long to be admonished, till he doe either manifest his repentance, or impenitencie, *Matt.* 18.15, 16, 17. *If he shall heare thee; If hee shall not heare thee, if he shall not heare them.*

Quest. 7. *How is he to bee brought before the Church, that carries himselfe stubbornly?*

17. *A.* In this order, that first the matter bee brought to those that represent the whole company, and who ordinarily have the direction and administration of publike businesses committed to them. *Tell the Church.*

Quest. 8. *Whether ought he to be presently excommunicated, who carries himselfe stubbornly to the Church?*

18. *A.* 1. In notorious crimes, publikely knowne, the Apostle seemes so to judge, 1 *Cor.* 5.2.

19. 2. In other sinnes we must proceed with much patience to this last remedie.

20. 3. Therefore a suspension from the use of the Supper, and like priviledges of the Church, which is nothing but a degree of excommunication, and therefore is called by many, *The lesser Excommunication*; ought, though not from any singular Precept of Christ, yet from the nature and equitie of the thing it selfe, to goe before, and to bee continued for some time, where the Scandall is such that it may beare delay.

Quest. 9. *Who have the power of Excommunication?*

21. *A.* 1. The right and power is properly in that Church whose Member the person to be excommunicated is, *Mat.* 18 1 *Cor.* 5.

For first, it belongs to them to cast out of communion, to whom it belongs to receive into communion, but the Church properly doth admit all the Members into society and communion.

Secondly, they are to purge out the leaven, whose duty it is to keepe the lumpe pure; but so is the whole Society.

Thirdly, they are to judge of the cause of denying commu-

nion

nion, who are to deny communion; but this belongs to the whole Church.

Fourthly, without the consent of the Church no excommunication can effectually attaine its end; because the deniall of communion, is a free act of the communitie.

22. 2. Yet ordinarily the administration of the censure pertaineth to the Governours of the Church, of whose office the exercise of Discipline is not the least part.

23. 3. It belongs to Assemblies and Synods, when any difficultie doth arise, by common consent to declare and discerne who are to be excommunicated.

Quest. 10. *What is the Pastor to doe, when as a fit Presbytery is wanting, or the people will not consent to a just Excommunication?*

24. *A.* The solemne manner of proceeding may be omitted: yet a good Pastour, with the rest of the faithfull Members, ought by all meanes to endeavour, that the essence of the thing be so farre observed, as that holy things bee not given to dogs, and swine, *Mat.* 7. 6. And that all publicke Scandals be publickly reproved.

Quest. 11. *Whether may whole Churches, or the Members of another Church be Excommunicated?*

25. *A.* 1. They cannot properly be excommunicated.

First, because every Church hath a communion in it selfe, out of which it can no more be cast, then out of it selfe.

Secondly, because the power of excommunicating flows from some Superiority, but all Churches are ordained by Christ, with the same equall right.

Thirdly, because the Members of one Church, are neither subject to the regiment of another, nor doe immediatly pertaine to the communion of others, but by meanes of the communion of their owne Church.

26. 2. Yet they may for manifest Heresies or crimes be condemned, forsaken, rejected, which hath an analogy with Excommunication.

Quest. 12. *How farre doth Excommunication seperate him that is Excommunicated from communion of Saints?*

27. *A.* 1. By the nature of the Sentence it separats from all communion which is proper to the Saints, and to be exer-

ciſed among themſelves mutually as they are ſuch. For it declareth a man to be ſtubbornly impenitent, and ſo to bee accounted of as an Heathen or a Publican. *Mat.* 18.

29. *A.* 2. In regard therefore of externall and brotherly commnnion, it ſeparates abſolutely, but not in regard of internall, except in caſe of fall and plenary impenitency.

30. 3. Therefore Eccleſiaſticall communion ought to be denyed to a man lawfully Excommunicated: and all ſuch voluntary and free converſation, whereby ſingular propenſion of minde to another, and approbation of his ſtate is wont to be declared, ought to be avoyded, 1 *Cor.* 5. 11. 2 *Theſſ* 3. 14. but not that Politicall, or Oeconomicall communion, which hath a bond of obligation from the Law of Nature; ſuch as is between Husband and Wife, Parents and Children, Maſters and Servants. Magiſtrates and Subjects.

Queſt. 13. *Whether are all that profeſſe repentance, to be received into the favour and communion of the Church againe?*

31. *A.* A verball profeſſion of repencance doth not ſuffice: becauſe the holy Ordinances of God might be expoſed to the ſcorne of the wicked; and the whole vertue of an Eccleſiaſticall action ſhould be placed in an externall forme. Such ſignes therefore are required, which in the judgement of Charitie, ſhew true and ſerious repentance, and doe make it very probable.

Chap. XXX.

Of the manner of Worship. And first, of preparation to Worship

Queſt. 1. *Whether Preparation is neceſſary before Worſhip?*

1. *A.* To ſolemn Worſhip, Preparation is neceſſary, *Prov.* 24. 27. *Exod.* 19. 10, 11. & 30. 20. *Eccl.* 5. 1. 2.

Firſt, becauſe an apt diſpoſition is required in the ſubject of it, that it may be capeable of the good that is to be com-

municated to it. For what ever is received, is received acto the measure of the receiver.

Secondly, because we, through the infirmity and corruption of nature are untoward to every good, *Jer.* 4.3.

Thirdly, because the excellent dignity of those things which belong to God, requireth more then ordinary care, *Ephes.* 5. 1. 2.

Fourthly, because the Devill useth all his endeavour, to turne our mindes, either from the worship of God, or the due, and fruitfull manner of performance, *Luke* 8. 12.

Quest. 2. *In what things doth this Preparation consist?*

2. *A.* 1. There is first of all required a consideration of the nature of the duty we are going about, and of those things which belong to it, *Eccles.* 5. 2. *Bee not rash; Let not thy heart be hasty*, that is, doe nothing inconsideratly, *Acts* 10. 1. 1 *Thess.* 2. 13.

3. 2. There is required a right intention of seeking that, to which that speciall worship in which we are to be exercised, doth of its owne nature tend. For example, Hee that comes to the Sermon, not to learne what is the will of God, and to submit himselfe to it, and to put on those affections, and to follow that way, to which hee is called by the Word of God; it is no marvell, if such a one goe from the Sermon, such a one as he came, or worse: For he may obtaine that for which he came, as the approbation of men; it may be also some kind of delight, and light speculation, *Esa.* 3. 31, 32. but not that the Word should become to him a savour of life to life, but rather a savour of death to death, 2 *Cor.* 2. 16. A profession of this sort very good, but hypocriticall, example we have, *Jer.* 42. 3. 5. 9. 20.

4. 3. It is required that repugnant thoughts and affections, not onely those which are unlawfull, but such as are at other times lawfull, and may be an impediment, be laid aside, and put away, as much as can be, *Ex.* 3. 5. 1 *Pet.* 2. 1. *Mat.* 13. 22. 1 *Pet.* 1. 13.

5. 4. Lastly it is required that we bring an honest, and good heart, *Luke* 8. 15.

Chap. XXXI.

Of reverence, of Worship.

Quest. 1. *Whether and how farre is religious reverence to be given to those things which belong to Worship, as to the words of the Scripture, the holy Bible, the Water of Baptisme, the Bread and Wine in the Lords Supper?*

1. *A.* 1. Reverence or honor is in a three fold sense called Religious; either, First, because it flowes from Religion, as the proper act of it, containing in it that vertue and direct relation which is in religious Worship: or, Secondly, only because it is commanded by Religion, as something agreeable with the nature of it: or, Thirdly, because it is both commanded by Religion, and hath a foundation in the relation of something, or person, to Religion, or holy Worship. In the first sense, Religious worship is due to God alone. In the second way, that civill honour which is commanded in the fifth Precept, and is especially due to Superiours, is rightly called religious. In the third sense, it is due to all those things which properly belong to worship.

2. 2. In holy use, although divine honour is not to be given to holy things; nor are those things to bee accounted as the next objects of that Worship, by which the honour is carryed to God; Nor lastly, is there any worship of an inferiour degree to be given to them: all which are the errours of Popish Doctors, while they worship the Eucharist as God, Images as the next termes, though not the last of religious worship; and the holy Vtensels with a religious observance: yet that honour which is due to God, cannot in a due manner be given to him, unlesse those instruments of his worship bee used with singular reverence, because of that neere connection and relation, that is betweene an action, and the instrument of the action.

3. 3. Out of holy use, because wee have no externall thing consecrated by Divine Institution, and placed in a religious

ligious ſtate, in that manner, that the Arke, Altar, Temple, and ſuch like were under the Old Teſtament, therefore no poſitive honour that is religious, is due to any externall thing. Yet there is a privative kind of reverence, which neceſſarily followeth of the religious honour of God: whereby heed is to be taken, that nothing be done to ſuch things as belong to Worſhip out of holy uſe, by meanes whereof that reverence which ought to be obſerved in holy uſe, or worſhip, may be diminiſhed. Such is the care whereby heed is taken, that the words or phraſes of Scripture be not mingled with jeſts: that the Bible be not trampled upon, or applied to any uſe which hath a ſhew of baſeneſſe, or unſeemlineſſe, that the Bread or Wine left after the Communion, bee not expoſed to any contumelious uſe, &c.

Chap. XXXII.

Of Devotion.

Queſt. 1. *IN what things doth Devotion conſiſt?*

1. *A.* 1. To Devotion it is required, that a man have a firme and abſolute intention of dedicating himſelfe to God, and his worſhip; ſo that he can be altered from this purpoſe by no inticements, nor dangers. In this reſpect, Devotion is the Fortitude of Religion: and from it comes that patience and conſtancie, which is proper to Religion, and the duties of it. It holds proportion with the wicked devotion mentioned, *Acts* 23. 12.

2. 2. It is required that men reſt not themſelves contented in any degree of godlineſſe, through lukewarmeneſſe, ſloth, and dulneſſe, but that they aſpire to the higheſt perfection. In this reſpect Devotion is the zeale of Religion. *Apoc.* 3. 15, 16, 19.

3. 3. It is requiſite that a man have a complacencie, delight, and joy in the exerciſe of Religion, *Eſa.* 58. 13. *Pſal.* 122. 2? *Eſa.* 12. 3. 1 *Chro.* 29. 9. This is the ſpirituall pleaſure of Religion.

4. 4. It is required that he be often and much in the ſame

exercises, *Acts* 10. 3. *Luke* 2 37. *Psal.* 119. 164. This is the diligence of Religion.

5. 5. It is required that in those exercises he have his thoughts and affections present and intent as much as he can, without wandring and distractions of minde, *Acts* 16. 14. *Ephes.* 6. 18. 1 *Tim.* 4. 15.

6. 6. It is required that he have a tender Conscience, whereby he is holy affected according to the speciall occasion that happens in any exercise. 2 *Reg.* 22. 9

7 7. It is required lastly, that with all his endeavour, he order his life, as becomes those which worship God, 2 *Tim.* 2. 19.

Quest. 2. *By what meanes may this Devotion through the grace of God, be attained by us?*

8. *A.* 1. It is necessary first of all, that wee keepe our hearts perpetually, as much as may bee, free from those thoughts and affections, which are repugnant to Religion, and the heat of it.

9. 2. It is also necessary, not onely to converse frequently with God in the exercise of holinesse; but also in the interim, while we are doing other things, to keepe in some sort that heat, which we get in holy duties; and by renewing to continue those holy thoughts, which wee found in our selves. He which doth otherwise, his life is spent in weaving and unweaving the same web, without progresse to any perfection.

10. 3. It is necessary also, that now and then wee lift up our hearts to God, upon all occasions, using those short Prayers which are called *Ejaculations*, and may be put up to God in all places and times. Nor is is unprofitable, especially for them that are more weake, to have Verses chosen out of the Psalmes, which they finde most effectuall upon their hearts, that by them they may occasionally lift up their mindes to God,

11. 4. It is very profitable for us to exercise our selves to take an occasion from common things, by the thought and discourse of the minde, to arise up to spirituall meditation. Whereof Christ hath left us divers examples in the History of the Gospell.

12. 5. It is profitable to have certaine times appointed for private excercises of Piety, and to observe them not out of custome, but seriously to spend them for the increase of godlinesse. And concerning those although no certaine rule can be given, yet by the common instinct of all Christians, the morning and evening sacrifice is commended to all.

13. 6. It much availes to make a choise of those with whom we converse familiarly, that they be such, from whom wee may come away not cooled, but stirred up in the care of Pietie.

14. 7. It helpes also not a little, to call our selves now and then to account before God, of our progresse and defects in the study of holinesse.

Chap. XXXIII.

Of the Lords Day.

Supposing those things which are spoken of this point in the *Marrow*.

Quest. 1. *What is the difference betweene the observation of the Lords Day, and of those times which upon other dayes are destinated to Divine Worship?*

1. *A.* 1. Other times are appointed by man, but this day by the Lord.

Secondly, other times are not so much instituted, as chosen by prudent Counsell, according to the commodiousnesse of particular Churches: but the Lords day hath an accurate Institution.

Thirdly, other times are onely of a personall obligation, according to every ones opportunity: but the Lords day is of generall obligation, so that other businesses must give place to the observation of it.

Quest. 2. *What things otherwise lawfull, are unlawfull on the Lords Day?*

2. *A.* 1. All those imployments which doe notably hin-

der a man from attending upon God and his worship, either publicke, or private, are regularly, and ordinarily unlawfull, from the end of this institution.

3. 2. Here is no difference betweene a mechanicall or corporall worke, which is properly called servile, and that which is called *liberall*. For though servile workes be by Name forbidden, yet Synecdochically all works are meant, which are repugnant to that end which is aimed at, in the sanctifying of the seventh day.

4. 3. Those which belong to pleasure and recreation, if they be such as hinder from attending on God, are no lesse forbidden then ordinary labours.

5. 4. To make journeis which tend not to the better performing of Gods worship, but either to the dispatching of common businesses, or to pleasures, are no lesse disagreeing to the observation of this day, then to spend the same time in servile businesse, or following our delights.

6. 5. Faires, Markets, and laborions acts of traffique, by the same reason with dayly labours and occupations, are repugnant to the sanctification of this day.

7. 6. Those things which pertaine to courts and judicatories, are of the same nature.

8. 7. Not onely externall emploiments about those things, but solicitous cares about them are forbidden.

Quest. 3. *What causes are there which may excuse such occupations, that they may lawfully be done, upon the Sabbath day?*

9. *A.* 1. Present, or imminent necessitie, which is neither fained, nor sought of purpose, but is put upon us by the providence of God, *Luke* 14. 5.

10. 2. This necessitie is, First, of the meane to the end, not respecting gaine, or pleasure, as the end; but most properly the avoyding of some discommodity falling out unexpectly. This doth not therefore justifie them who accounting the leesing of gaine as a losse, follow their ordinary imployments, that they may not suffer an occasion of gaine to passe.

Secondly, It is evident necessitie, not such as is conceived of an uncertaine conjecture. It makes not therefore for Husbandmen, &c, who in the time of Harvest, spend this day

day in labour, becauſe they feare danger by delay.

11. 3. This neceſſitie is to be underſtood, not onely as it reſpects our ſelves, but alſo as it reſpects our neighbour: ſo Phyſicians, Chyrurgeons, Apothecaries, are lawfully imployed in helping the ſick; and as it reſpects the Common-wealth: ſo in warre many ſervile workes become neceſſary.

12. 4. Becauſe the neceſſitie of ſome meane, in which the labour of Servants or Subjects is required by their Superiours, cannot be judged by them; therefore if laborious works be enjoyned them beſide what is uſuall, which may have their neceſſitie, they are to be accounted by them as neceſſary.

13. 5. Workes of mercy are to bee accounted both as worthy of neceſſity, and pietie.

14. 6. Servile works which are neceſſary to the worſhip of God, are not onely lawfull, becauſe of their neceſſitie, but by reaſon of the worſhip it ſelfe, of which they are adjuncts.

15. 7. The offices of common honeſty, whereby the ordinary and modeſt delight of life is cheeriſhed, and exerciſes of piety are not hindered, are neceſſary in reſpect of the end, and free in their owne nature: becauſe the Ordinances of God which tend to the furthering of ſpirituall life doe not oppoſe the temporall. But ſumptuous preparations for banquets, cannot conſiſt with the due reſt of this day.

16. 8. Some little and ſhort occupation about temporall things upon occaſion may be ſo directed, and tempered with pious meditations, that it may be no hinderance, but rather a furtherance of the duties of Religion. And indeede ſuch a buſineſſe in ſuch a manner, doth not withdraw the minde from Gods worſhip.

Queſt. 4. *What things are required to the ſanctification of this day?*

17. *A.* 1. The exerciſes of worſhip which are dayly, muſt not be omitted, yet they are not ſufficient, but ſpeciall duties muſt be added to them, *Numb.* 28 6,7,8,9,10.

18. 2. Exerciſes of publike worſhip in a Church wel conſtituted, and enjoying her libertie, ought to be held both before and after noone, *Ibid. Pſal.* 92. 1. *Acts* 20.7. And where ſolemne meetings are wanting, there every occaſion

to be laid hold one, to make up that defect as much as may be, *Act.* 16.13.

19. 3. These things which are necessarie to the receiving of due benefit by those exercises, both in the preparation before, and in the repetition following, because of the connexion which they have with the exercises themselves, are to be reputed as parts of them.

20. 4. A singular meditation of the workes of God in a religious way, doth singularly belong to the sanctification of this day, *Psalm.* 92.

21. 5. We are so to be imployed in those exercises, that we may get spirituall refreshment thereby, by vertue of which we may be made the fitter to passe the rest of the week holily, *Esa.*58.13. *Exod.*31.13. *Esa.*56.2.

The end of the Fourth Booke.

THE FIFT BOOKE OF THE DVTIES OF MAN Towards his Neighbour.

CHAP. I.

Of Right.

THe Word *Ius*, signifying *Right*, is derived from the Latine Word *Iussus*, because it implies a Power of some Authority, commanding this or that to be done.

It it therefore taken:

First, For the Law commanding.

Secondly, For the Object and effect of *Iustice*, or for the Action it selfe, prescribed and required by Law; and in this sense, we are said to give every man his Right.

Thirdly, For skill in the Law, according to that vulgar Saying, *Ius est Ars Æqui & Boni.*

Fourthly, For the Power which any man hath, to doe this

or that according to Law, in which sense, wee usually say, *Such a man stands upon his Right.* And not unlike to this Acception, is the applying of the same Word, to denote some particular Priviledge granted to any man, either by Law or just Authoritie. Of which kind was that *Ius trium Liberorum*, among the Ancient *Romanes*.

2. The first and second Acception are onely *Rationally*, and not *Really* distinguisht: For the same *Rectitude* is intimated in Both, but with a divers existence. It is first in the *Law*, as in the *Efficient Cause* and *Rule*: and secondly in the *Action*, as in the *Effect*, conformed to the *Rule*. In the third and fourth *Acception*, there is a *Metonymia*, of the *Subject* for the *Adjunct*, and of the *Cause* for the *Effect*.

This Word *Right* in its largest acception is divided into

Divine, of which God is the Author.

Humane, of which Man is the Contriver.

3. *Divine Right* is divided into *Right Naturall*, and *Right Positive*.

4. *Right Naturall* is that which is apprehended to be fit to be done or avoided, out of the naturall instinct of Naturall Light; or that which is at least deduced from that Naturall Light by evident Consequence. So that this *Right*, partly consists of *Practike Principles* knowne by Nature, and partly of *Conclusions* deduc'd from those *Principles*.

5. The *Divine Positive Right*, is a Right added to the *Naturall*, by some speciall Revelation of God.

6 The *Right Naturall*, or *Naturall Law*, is the same, which usually is called the *Eterrall Law*: but it is called *Eternall*, in relation to God, as it is from *Eternity* in *Him*; it is called *Naturall*, as it is ingraffed and imprinted in the *Nature* of man, by the God of *Nature*.

7. That *Positive Right* was in the minde of God from Eternitie, as well as the *Naturall* But in respect it is not so easily apprehended by Humane Reason, therefore it is not usually termed, the *Law Eternall*.

8. The *Naturall* and *Positive Divine Right* differ in this, that the *Positive* is mutable and various, according to Gods good pleasure; for that which was heretofore in the Indaicall Church, is different from that which is in the Christian

Church:

Church: but the right naturall is alwayes the same, and like it selfe, and for this reason also, it is called the Law eternall.

Quest. 1. *Whether the Naturall law were not changed, when* Abraham *was commanded to kill his Sonne. And when the* Israelites *were permitted to take away the Ægyptians goods?*

9. *A.* 1. There was not in those cases a change of the law, nay not any dispensation properly so termed, but the mutation and change was in the matter, about which the law was conversant. For in the first instance, the life of the innocent, which was not subject to the power of *Abraham*, as the *Principall cause*, was subjected to him as the *instrument* of the command and good pleasure of God.

10. 2. In the latter instance, the goods of the *Ægyptians* for Gods pleasure, who is the absolute Lord of all things; left off to bee longer the goods of the *Ægyptians*, and became proper to the *Israelites*: insomuch, that the *Israelites* taking them away, did not steale other mens goods, but assumed their owne.

Quest. 2. *Whether the Law naturall is not changed, When a sword left with another, being demanded by the Owner to commit a murder with it, is not restored, nor ought by Right to bee restored.*

11. *A.* 1. The Right of returning any thing committed to a mans trust by the Owner, is not in this case quite changed, but it is stopt for a while and delaid by another more observable law, *viz.* of not committing murder.

12. *Answ.* 1. And somewhat like is the reason of *præscription*, or attaining any thing thereby: for by this law of *præscription* it comes to passe, that after some certaine time accomplisht, the action of recovering his owne goods from an unjust Possessor is denide to the true Owner. For the course of particular Right is stopt, for the sake of publike right and good, that so an infinite number of suites might bee prevented. Nevertheles, the right and title to any thing is not so transferr'd in the Court of conscience for meere the forfeiture by *præscription*; for hee who wittingly and willingly detaines any thing of another mans against the will of the

true Owner offends against the law of nature. Nor is this commanded by the law, but permitted onely.

Quest. 3. *Whether it bee rightly said by Lawyers, that the Right naturall, or the Law of Nature is that, which Nature hath taught all living creatures.*

13. *A.* 1. In brute creatures, the true nature of right, or law, hath no more place then it hath in plants, or things inanimate. For neither is there a reason distinguishing betweene good and evill, neither a will or choyce of one thing before another; nor lastly, any Iustice at all in Brutes more then in things without all life.

14. 2. Nevertheless in all things, there is an inclination, a power and operation, which is guided by certaine reason; for as much as concernes their nature and end. And in this respect, all things created are said to have a law prescribed unto them, which law or right remaines passively onely in them, so that in respect to themselves, it is onely by similitude and some proportion termed a law or right; *Psalme* 148.6. *Iob* 38. 10,11,12. *Ier.* 33. 20. 25.

15. 3. But in regard, there are some inclinations and operations, which are common both to man and beast, and not to plants; and other inanimate things, of which sort are the safegard and defence of life and liberty, the coition of male and female, &c. The apprehension of which things, brute beasts have by instinct of nature, as man by the Iudgement of his reason, therefore in a certaine speciall proportion, wee acknowledge the law of nature in brutes, rather then in plants and things inanimate.

16. 4. And hence is it, that the sinne of any man offending against these naturall inclinations, which are common to himselfe and beasts, even out of this very comparison is exceedingly aggravated, and rightly too, &c. *Iud.* 10. *Esa.* 1.3. *Ier.* 8.7. *Rom.* 1.26. 2 *Tim.* 3.3.

Quest. 4. *Whether the Law of Nations bee the same, with the Law of nature?*

17. *A.* 1. The law of nations, as it is taken for the law which all nations use, comprehends under it, not onely the law of nature, but also the positive law. So servitude is by Lawyers said to bee by the law of nations, and yet is evident

dent, that servitude was brought in by custome and the positive law. And the same is the reason in division of possessions, and the like.

18. 2. If the law of nature bee taken, for that law which is introduc'd by the common consent and custome of all nations, it then participates a certaine middle nature betweene the law naturall, and that positive law which is peculiar to this or that nation. It hath thus much common with the naturall law; that it is every where received without any certaine authority or promulgation, and whereſoever any thing is done contrary, it is censur'd of all men to bee ill done. And it hath thus much common with the positive law, that it may bee changed or abrogated by the common consent of them, whom it may concerne. A division of things is by the law of nations: Nevertheleſſe by the common consent it may upon just grounds bee somewhere enacted, that almost all possessions should bee in common. It is likewise the law of Nations, that in time of warre the Embassadours of each side should bee peacefully entertained, because it is supposed they treat of peace, which is the end of warre: or at least to speake in their owne behalfe, which to any guilty party is not denied: & yet upon just cause, and by the common consent of both parties waging warre, this law may bee abrogated.

Quest. 5. *Whether the Precepts of the law of nature be rightly stated. To live honestly, Not to hurt another, To give every man his due.*

19. *A.* 1. This enumeration is somewhat confus'd and imperfect. For first, here is nothing mentioned of the worshipping of God, which nevertheleſſe is a principle of the law of nature. 2. To live honestly (as this phrase is usually taken by Philosophers and Divines) is the same thing, as to follow vertue. For vertue is honesty, or the honest good, as it is distinguisht from the good profitable or pleasant, and in the same sense it is called the absolute good, or the just good. Therefore to live honestly (if it bee taken in this sense) is nothing else then to live justly: Insomuch, that when to live honestly, is called a precept of the law, nothing else is meant, but that the law prescribes, wee should live according

according to the law, and so it is as much as to say nothing at all, because *in that saying* they expresse the same thing by it selfe. But if this phrase bee so understood (as usually among the vulgar it is) for the esteeme and credite which may bee gotten among men, then it containes no certaine precept, but that every man should diligently endeavour his owne credite and esteeme in the vaine and inconstant opinion of the multitude. 3. What is meant by the *injunction* not to hurt another, must bee expounded by the *particular* precepts of the law; for in that wee doe our duty towards any man, wee hurt him not: But if wee doe not that which is our duty, wee doe hurt him, because wee give him not his due, though perhaps, *for some reasons to our selves knowne*; wee thinke wee have thereby deserved well at his hands. This therefore is too confus'd a precept. 4. To give every man his owne, is nothing else then to give every man right; (that is,) to doe what is right and just: Therefore to live justifiably, and according to law, is rather an injunction of the law in *particular*, then a precept of the law in *generall*.

Quest. 6. *Whether that precept bee of the law of nature, What you would have done to your selfe, doe that to another: What you would have not done to your selfe, doe not that to another.*

20. *A.* 1. This precept is naturall, and indeed Divine *Mat.* 7. 12. *Luc.* 6. 31. Yet in this it is to bee observ'd: First, that this law doth not include the whole compasse of the naturall law in generall; but that part onely, in which our duty betweene man and man is comprehended. 2. That our will whatsoever it bee, may not bee the square and rule of the performance of our duty to others, (for under that pretence, hee which would have any base thing done to himselfe, should doe in like manner to others: Hee which would himselfe bee made drunke, should make others drunke; hee which would himselfe bee inticed to Lewdnesse, should entice another to Lewdnesse:) but our Naturall will being well disposed, and not tainted with any passion or perturbation, by which wee truly and *considerately* wish good unto our selves. 3. That it bee not enjoyned, that wee doe all

those

thoſe things to others which wee in particular deſire to bee done to our ſelves, (for ſo Maſters ſhould obey their owne ſervants, and ceaſe to bee Maſters) but the ſame things by way of proportion, or ſuppoſition; as if indeed wee our ſelves were in the caſe of them, *from whom wee expect thoſe duties. The Roote of Iuſtice and the whole foundation of Æquity* (ſaith *Lactantius* in his *Epit. cap.* 3. is comprehended in this: *Have a care, you doe not that to another, which you would not willingly have done to your ſelfe: If it bee irkſome, to ſuffer an injury, whoſoever he bee, that doth one, is unjuſt. Doe but transfer what thou thinkſt in thy ſelfe to the perſon of another, and what thou judgeſt of another perſon to thy ſelfe, and you will ſoone perceive that you your ſelfe are unjuſt if you hurt another, as another if hee hurt you. If wee ruminate on theſe things, wee ſhall bee ſure to retaine our innocence, in which, Juſtice, as in it's firſt ſtep, is contained; for the firſt ſtep of Juſtice is, Not to hurt your Neighbour, but readily to doe him all the good you may.* Alexander Severus (*as* Lampidrius *relates it,*) *did oftentimes proclaime this, which hee had obſerv'd from ſome Jewes or Chriſtians, and himſelfe did approve, nay and commanded it publikely to bee proclaimed by a Common cryer when hee corrected any offendor, Doe not that to another, which you would not have done to your ſelf; Which ſentence hee ſo much affected, that hee commanded it to bee written in his Pallace, and other publique workes.*

Queſt. 7. *What proportion the Civill Law, holds with the Law of Nature.*

21. *A.* 1. The Civill Law is, that which every City or Society of men enacts currant for it ſelfe. And ſuch a kind of Law is not onely peculiar to the *Romanes*, but alſo to the *Athenians, Engliſh*, or any elſe, who have no reſpect to the *Roman Law.*

22. 2. This Civill Law in as much as it is Right is deriued from the Law of Nature; for that is not Law which is not juſt and right, and that in morality is called Right, which accords with right practicall reaſon, and Right practicall is the Law of Nature.

23. 3. This Civill Law therefore is deriv'd from the Law of Nature, either as a ſpeciall concluſion inferr'd from

a generall propoſition, or as a ſpeciall determination and application of a generall Axiom.

24. 4. That Law which is derived from the Naturall Law, onely by way of concluſion, if the conſequence bee good, hath it's whole ſtrength from the Law of Nature, as the *Concluſion* hath it's force from the *premiſed propoſitions*; but that which is derived from the Law of Nature, by way of determination and application, is in part a new conſtitution: Even as every *ſpecies* hath it's owne proper forme and eſſence, beſides that which is actually comprehended in the *Genus*.

25. 5. Seeing then, that as well in concluſions as determinations, the Reaſon of man, can onely imperfectly judge, nay, and is often therein cozened; hence it muſt needs follow, that all humane Conſtitutions are of neceſſity liable to imperfection, errour, and injuſtice: This the Authours of the *Romane* Law confeſſe of their owne Lawes. *It is impoſſible, that a reaſon ſhould bee given of all things that are enacted not to all men, nor of all the Lawes, and it is proved in innumerable caſes, that there are many things received in the Civill Law for the publike good, which are ſomewhat contrary to a diſputative reaſon.* Ad leg. Aquil. f. 51.

26. 6. The imperfection of the beſt Civill Law conſiſteth in this.

Firſt, In regard it containes not in its compaſſe the whole Law of Nature, but ſo much of it, onely as ſuch or ſuch men have approved and thought appliable to their owne manners.

Secondly, in reſpect it hath no eye at all upon the inward affections, but onely upon the outward Actions; for it doth not ſuppreſſe *abſolutely* all vices, but thoſe onely, which may ſeeme likely to diſturbe the peace and quiet of the Common-wealth, neither doth it enjoyne all acts of all vertues, but thoſe onely, which are oppoſite to the *inconvenient* vices.

Thirdly, In that it doth not *principally* make good men, but onely good Subjects or Citizens.

Fourthly, In that upon occaſion it may admit in many things of addition, detraction, or correction.

Queſt.

Queſt. 8. *What proportion the Morall Law beares to the Law of Nature.*

27. *A.* 1. All the Precepts of the Morall Law, are out of the Law of Nature, except the determination of the Sabbath-day in the fourth Commandement, which is from the poſitive Law.

For firſt, wee meet with nothing in them, which concerneth not all Nations at all times, ſo that theſe Precepts doe not reſpect any particular ſort of men, but even Nature it ſelfe.

Secondly, Nothing is contained in them, which is not very neceſſary to humane Nature, for the attaining of it's end.

Thirdly, there is nothing in them, which is not ſo grounded upon right reaſon, but it may bee ſolidly defended and maintained by humane diſcourſe, nothing but what may bee well enjoyned from cleere reaſon.

Fourthly, All things contained in them, are for the ſubſtance approved, even of the more underſtanding ſort of the Heathen.

Fiftly, They all much conduce to the benefit of Mankind in this preſent life, inſomuch, that if all theſe Precepts were duly obſerved, there would bee no need of any other humane Lawes and Conſtitutions. Memorable is that ſentence in *Hierome ad Celant. de inſtit. Matrisfam.* Whether it bee *Hieromes* or *Paulinus* his, upon the Precepts of the ſecond Table: *All things ſaith hee, which you would have men doe unto you, even ſo doe yee unto them. Hee would have charity knit and maintained among us by mutuall good offices, ſo that the whole Law of God is nothing elſe, but the generall benefit of mankind. O the wonderfull mercy of the Lord! O the unſpeakeable goodnes of our God, Hee promiſeth a reward unto us ōn the condition that wee love one another, that is, if wee mutually performe thoſe things among our ſelves, which we our ſelves ſtand in need of; yet we with a proud and ingratefull heart reſiſt his will, whoſe very command is our owne benefit.*

Obiect. But it may bee obiected, that if the Morall were the ſame with the Law of Nature, it had no need to bee promulgated

mulgated either by voyce or writing for it would have beene writ in the hearts of all men by Nature.

28. *A.* 1. That to Nature upright, (*i.e.*) *as it was in the State of innocency*, there was no need of such a Promulgation. But ever since, the corruption of our Nature, such is the blindnesse of our understanding and perversnesse of our will and disorder of our affections, that there are onely some Reliques of that Law remaining in our hearts like to some dimme aged picture, and therefore by the voyce and power of God it ought to bee renewed as with a fresh pencill. Therefore is there no where found any true right practicall reason, pure and complete in all parts, but in the written Law of God. *Psalme* 119. 66.

Quest. 9. *What proportion the Judiciall Law beares to the naturall.*

29. *A.* 1. That is properly termed the Judiciall, which is about Iudgements or any politick matters thereto belonging as that was called the Ceremoniall Law, which was about ceremonies, and that the Morall Law which was about manners and civill duties.

30. 2. That Iudiciall Law which was given by *Moses* to the *Israelites* as proper onely to them, was a most exact determination and accommodation of the Law of Nature unto them, according to the particular condition of that people.

31. 3. To the *Israelites* therefore in respect of the use, it was of like nature, with other good Civill lawes among other Nations: but in respect of the Authority, which from God the immediate giver, it received, it was of much more perfection then any.

32. 4. This Law belongeth not to Christians under the title of a Law, especially obliging them, but onely by way of Doctrine, in as much as in it's generall Nature, or in it's due proportion to it, it doth alwayes exhibite unto us the best determination of the Law of Nature.

33. 5. This Iudiciall Law is not accurately distinguisht from the Morall and Naturall Law, in this, that the Morall Law was publisht by God with his owne voyce, and twice written in Tables of stone and expressed in the Decalogue,

But

But the Iudiciall Law without all this ſolemnity, was afterwards delivered to *Moſes*, and by him to the people. For the *Lawes of reſtoring things Lent or Truſted, of iuſt Weights and Meaſures, of paying the Labourer his hire*, and many ſuch as theſe, not expreſly ſet downe in the *Decalogue*, are not more *Iudiciall* or leſſe *Morall*, and naturall then the Commandement, *Thou ſhalt not ſteale.*

34. 6. Thoſe Lawes were properly termed *Iudiciall*; which being not *Ceremoniall*, had ſome ſingular reſpect to the people of the *Iewes*, ſo that the whole reaſon and ground of them, was conſtituted in ſome particular condition of that Nation.

35. 7. But it is no certaine Rule (which is given by ſome) that whereſoever the reaſon of the Law is Morall, there the Law it ſelfe is Morall, as is ſeene in *Levitic.* 11 44. For any ſpeciall determination of a Law may be confirmed by a Generall Reaſon: and the nature of the Lawgiver being mutable hath ſome place too, and power in conſtituting Lawes which may be mutable. But where the ſpeciall intrinſecall and proper reaſon of the Law is morrall, there it alwaies followes, that the Law it ſelfe muſt needes bee Morrall.

36. 8. Thoſe Lawes therefore which are uſually reckoned among the Iudiciall, and yet in their Nature beare no ſingular reſpect to the condition of the *Iewes* more then of any other people. Thoſe are all of the Morall and Naturall Law, which are common to all Nations.

Chap. II.

Of Iuſtice.

Queſt. 1. *Whether Iuſtice be rightly defined to be a* Perpetuall and conſtant intent of giving to every man his due.

1. *A.* 1. This is not a Definion of the Generall Iuſtice, which denotes the rectitude of Vertue, and ſo intima-

teth one and the same thing with Vertue in generall. For it is not essentiall to all Vertue, to respect onely what is *precisely* due to another: as appeares in the Vertue of Liberality.

2. Secondly, It is not any exact definition of any particular Iustice, because it doth not set downe the *Proximum genus*, next common nature of any speciall Vertue. For seeing that a perpetuall and constant Intent or Will, implies as much as a Habit, and being that betweene a Habit and any speciall Vertue, Vertue in generall is interposed as the *Genus*, the perpetuall and constant Will, or Intent, cannot be the immediate *Genus* of any speciall Vertue.

3. Thirdly, The Lawyers which maintaine that definition of Iustice, doe in it miserably contradict themselves: because, Iustice being every way of as large extent as Right, which is the Object of it, and they themselves allow three Acts of Right, *viz.* To live honestly, To hurt none, and to give every man his due; they doe nevertheless here define Iustice by one of those acts onely, *viz.* To give every man his Right or due.

4. Fourthly, If this description of Iustice were thus corrected, that by a *Perpetuall and constant Will* should be meant Vertue, and by *every man*, our Neighbour should be designed, and by *His Right*, the duties we ought to performe towards him, then it layeth downe the Iustice of the second Table, and is the same with our definition: *viz. Iustice is a Vertue whereby we are inclinde to performe all due Offices to our neighbour.*

Quest. 2. *Whether Iustice hath alwaies some respect to another.*

5. *A.* 1. All Vertue is after its manner ordaind to the uprightnesse and perfection of him that hath such a Vertue. Iustice therefore doth not so wholly respect another, but that it hath some eye upon him that exerciseth it.

6. 2. Besides, in that very respect, that a Iust man gives another his due, it needes must follow, that he make himselfe fit for the performance of that duty, and so also conserve his owne due to himselfe with moderation.

7. 3. Howsoever in respect there is some peculiar difficultie in the designing and procuring what is Right, and due to another

another, which cannot ariſe in the ſearch of our owne Good or Right; and becauſe that Iuſtice doth not conſiſt in the proper commodity of him that exerciſeth it; but is neceſſarily extended to other: in theſe reſpects, I ſay, it is moſt properly defined by *Anothers Right.*

Queſt. 3. *Whether Æquitie, or that which the Civillians call* Epieikeia, (*i.e.*) *a Moderation of the ſtrickt Law, doe truely participate of the nature of Juſtice?*

8. *A.* 1. All Law which is the Rule of Iuſtice, hath alwaies a double end. The one Intrinſecall and Immediate, which the Lawgiver doth immediatly looke upon: the other Extrinſecall and mediate. So the Law of not opening ſome City gates in time of Warre, doth immediatly conſider the not letting in of the Enemies, which is the immediate End: but it hath another remote End, to wit, the ſafegaurd and preſervation of the Citie. *Legall Juſtice* as it is ſtrictly taken, conſidereth onely the *next* immediate End: but this *Epieikeia* reſpects the more remote End.

9. 2. In reſpect he which makes the Law doth alwaies firſt and more principally looke at the remote End, therefore to ſpeake abſolutely and clearely, *Epieikeia* hath more in it of Legall Iuſtice, though taken in the ſtrickt ſenſe. For if it be certaine that upon admiſſion of ſome part of the hoſtile Forces into the Citie, the ſafeguard of the Citie, and Victory would follow, it is more juſt to open the Gates ſo farre, then to keepe them ſtill ſhut.

10. 3. Legall Iuſtice taken ſtrictly, conſidereth the words juſt as they are written, but Equity conſidereth the End, ſcope and intent of the Law, and ſo hath more Law in it, then Legall Iuſtice, when taken ſtrictly.

11. 4. Legall Iuſtice ſtrictly taken, as it is oppoſed to Æquity, is iniquity. For being Æquitie is a vertue, it is neceſſary that what ever hath a contrary nature to it, ſhould be reckon'd among vices.

12. 5. In that Proverb, where Extreame Right is termed Extreame Wrong, Extreame Right is not to be underſtood, as if it ſignified an exact obſervance of the Law, but rather as it expreſſeth the Outſide, Superficies, and as it were the barke of the Law: (*i.e.*) that which the Words and Letter

Letter of the Law speake, in which sound and outside oftentimes lurketh extreame wrong.

13. 6. Therfore it is the best Iustice, so to stick to the words of the Law, that we be still ready to receive some further direction from the intent of the Lawgiver according to the equity of Iustice.

14. 7. But howsoever in many things which appertaine to the publike good, it is not usually in the power of any Subjects to depart from the words of the Law: In which sence it is rightly said, The Law carries no meaning in it but the words.

Quest. 4. *What is the difference between Distributive and Commutative Iustice?*

15. *A.* 1. Distributive Iustice is, as it were, from the Whole to the Parts, but Commutative is as from Part to Part. For the distribution of Honours and Rewards proceeds from the whole, as the greater; but all Commutation considers the Æquity of Right between the parts Commuting.

16. 2. In distributive Iustice, that which is due is given not as if before it had been in the possession and command of him that receiveth, or as it had formerly bin conferr'd, but that now in equity it should be conferr'd: But in the Commutative Iustice, that which is due is retorted to a man, as being now properly his owne Possession.

17. 3. In Distributive Iustice, the proportion which one party beares to the other, in respect of the thing to be delivered, is directly observed. But in the Commutative nothing is directly observed, but the proportion betweene the thing received, and the thing returned.

Quest. 5. *To which of these two species do Rewarding and Punishing belong?*

18. *A.* 1. The conferring of those Rewards which are freely given according to due proportion, doth belong to distributive Instice: But the Collation of those Rewards which may of right be exacted, for some service performed, as out of condigne merits doth properly belong to Commutative Iustice: Because in this case the proportion aud æquality betweene that which is bestowed, and that which is received, is still considered. But punishing, in regard it alwaies deales

about

about some injury offered, that it may be punished with due and answerable punishment, it therefore belongeth rather to the Commutative then the distributive Iustice. But because this Commutation is compelled for the most part, and is brought about by a Counter-passion (as they call it) not any answerable or equall action; it is therefore most properly referr'd to the singular *species* of corrective Iustice, which is really distinguisht from commutative Iustice, properly so called.

Quest. 6. *What is the difference between Civill and Criminall Iustice?*

19. *A.* 1. Civill Iustice in its punishing doth principally aime at the injustice of the thing, but Criminall Iustice in its punishing doth principally aime at the Injustice of the Person.

20. 2. Injustice sometimes is comprehended onely in the thing done, the action, or the worke it selfe; but sometimes not onely in the thing done, or action, but in the intent of the Doer. If the Action onely, or Thing done be unjust, without any appearance of injustice in the intention of the Doer, then that Iustice whereby this injustice is punished, is to bee termed Civill. But if not onely the Action, but the Intention be found to be uniust, then in regard there is a crime comes in to bee punished, the Iustice whereby such iniustice is punished, in as much as it hath a Crime for its Obiect, is rightly stiled Criminall.

21. 3. Hence it is, that Civill sutes in Law, are appointed for the prosecution of the thing, and so are called Reall, but criminall suits were intended for Punishment, proceeding from the demerit and obligation of the crime, and thence are called *Personall*.

22. 4. Hence it is, that when any private commodity of the Party wronged is aimed at, it may be called a Civill sute, But when the sute is, that punishment may be given to the party offending, and that if any Fine or Mulct doe thence follow, it fall to the publike Trasurie, and not to the party offended, it is then called a *Criminall sute*.

23. 5. Moreover hence it is, that in a Civill cause a man may be cast, as guilty of iniustice, without all scandall to him-

selfe, in respect there appeared not any ill intent; But injustice in a criminall cause beares alwaies with it an ill intent, in which is evidently seene the nature of an offence.

24. 6. Nevertheless, although these two differ in the whole *Genus*, yet they may meet in one and the same cause, as in case of some dammage offered by open violence, where the sute aimes at both the thing, and the punishment.

Chap. III.

Of Revenge, or Vengeance.

Quest. 1. *To what Species of Justice belongeth Revenge?*

1. *Resp.* 1. Revenge or Vengeance (whereby faults are punished according to their deserts) is sometimes taken for the Act of the Iudge, who by publike authority may lawfully execute it: sometimes for the Act of a private man, whereby he seekes of the Iudge that vengeance may be executed according to Law: sometimes for the Act of a private man, whereby he himselfe punisheth his enemy.

2. 2. Vengeance in the Iudge is not an Act of distributive Iustice, because there is not any distribution of Goods, and evill things are not properly disposed by the Iudge, as if they were things to bee distributed. It hath nevertheless some likenesse with distributive Iustice, in regard more grievous offences are more grievously punished, and lighter more lightly.

3. 3. Vengeance in the Iudge, if you take the thing in it selfe, is in some sort an act of Commutative Iustice.

First, Because of the equallity which is considered between the offence and the punishment.

Secondly, Because that which is due out of precedent merit, is by that conferred.

Thirdly, Because the Common-wealth recovereth its own credit as much as may be out of the parity of Restitution.

Fourthly, Because Vengeance as much as may be, maketh the partie injur'd who suffered the wrong, equall to the other

Citi-

Citizens, in respect of the immunity from that wrong.

4. 4. The seeking revenge from a Iudge, in a private person, is somtimes an act of commutative Iustice: As for example. He who is much wronged by any in his credit, and is to stand upon his credit with other men, insomuch that hee may not exercise his function as long as his credit is tainted, is bound by that commutative Iustice whereby he stands ingaged to others, to seeke Revenge. And it is the like case when a man is offended by some great iniury, or knows any other to be offended by one whose amendment can by no other means then by suffering vengeance be expected. For it behoveth Iustice to have a care, that the Common-wealth be not full of pernitious men.

5. 5. But the seeking of Revenge when it is not necessary for any publike good, nor for the amendment of the delinquent, nor for the immunity of the party offended, is by no meanes an act of Iustice. And the reason is, Because in such a case there is not any thing which doth legally engage any private man to seeke vengeance; nay, on the other side, there are many things which oblige him to forgive the injury.

6. 6. Private Revenge is unjust, especially in a publicke society. *Rom.* 12. 17. & 13. 4 1 *Pet.* 2. 14. The first Reason is, Because to take vengeance upon another mans offence, belongs onely to him who is Superiour in his power: But all private men are by Right equall.

Secondly, Because Vengeance is an Act of Iudicature, and no man is a competent Iudge in his owne cause: which indeed is the reason too, that he which desires revenge seekes it not rightly, unlesse he desire it with this condition, that his cause being heard, it shall be thought fit by the Iudge.

Thirdly, Because a private man cannot by himselfe set any limits to his revenge. For seeing that in the Vindication of other mens injuries, these three things ought to be considered both by the Law and Magistrate.

That the Delinquent punished may be thereby amended, *Rom.* 13. 4.

That the example of his punishment may make others better, *Deut.* 19. 20.

That there may be henceforth more security to the party

offended, and to others, *Exod.* 21. 18. *Rom.* 13.4. 1 *Tim.* 2. 2. He that taketh private Revenge doth not attaine to any one of these. For he doth more and more provoke his Adversary: he gives a scandalous example to others, and draws an endlesse vexation upon himselfe, and others.

Fourthly, Because vengeance is proper to God, *Deut.* 25. 35. *Rom* 12.16 *Heb.* 10.30. and therefore not to be undertaken by any, but those to whom by God it is committed, and their Vindication is the Vengeance of the Lord, *Numb.* 31. 2.

7. 7. Publike Revenge, whether it be exercised by a Magistate, or sought by a private man, if it proceed out of Envy, Hatred, Thirst of blood, or Cruelty, or if by any other meanes it be tainted in the impulsive, formall or finall cause, doth in that respect become private and unlawfull.

Quest. 2. *Whether Vengeance may be lawfully taken upon those that are free from fault?*

8. *A.* 1. Vengeance in its proper nature is a punishment: and all just punishment doth essentially and formally respect some antecedent Crime, as the effect doth its compelling cause, or as the adjunct doth its proper subject, or any like, or proportionate thing, respects the rule to which it is like, and from which its takes it measure; or as the correcting act respects the object to be corrected, and therefore it can have no place where there was no precedent crime.

9. 2. Yet there is something like revenge, which by way of Medicine, and as it may be necessary, either to prevent future crimes, or encourage Vertue, may be exercised, though no singular crime proceed. For as wee cut a Veine for the health and safeguard of the heart, so some certaine externall conveniences are to be denyed to some private men, as occasion shall serve, either for the prevention of greater inconveniences, or the procuring of some greater good. So the Leprous man is denied publike commerce, and private conversation with others, and yet Leprosie is no crime.

10. 3. That sometimes Children do iustly suffer under the punishment of that fault which properly is their Parents it hence ariseth, because the children politically considered are as members of their Parents; for they so depend upon their

their Parents, that the Parents cannot bee punished without the dammage of the children. For even as the Father cannot suffer death, but the children must needs bee Orphans, so hee cannot bee deprived of his estate, but they must needs bee the poorer.

11. 4. That the *Grecians (as the proverbe saith) are punish'd while the Captaines offend, (id est,)* that Subjects sometime suffer for the faults of their Kings, is so, for some kind of participation in the fault, either by expresse consent, or by dissimulation, or for neglect of giving better advice.

12. 5. That there bee some Lawes that bind some to the punishment, who are guiltlesse of the fault, is either unjustly done, or else they are used by way of Medicine, or Example, and are not properly to bee termed punishments.

CHAP. IV.

Of Restitution.

Quest. 1. *What is Restitution?*

1. *A.* 1. Restitution sometimes signifieth the same thing, as to restore any thing, whether it bee out of Justice, or out of Charity, or Liberality, or Common duty; but among Divines and Lawyers, this word is more strictly taken to signifie an act of Justice, by which any injury or injustice done is repaired, and any man stated in the possession of what was his owne, but unjustly taken from him. And in the same sense, it is called a satisfaction and requitall.

2. 2. It is properly an act of Commutative Justice.

First, because requitall ought to be made according to the equality of the thing, not the dignity of the person.

Secondly, because restitution is of some thing directly due.

Question 2. *In what things hath this Restitution place.*

3. *A.* 1. It doth most properly and primarily agree to externall and corporall things: But by some analogy it is rightly extended to internall, incorporall, and spirituall goods, and to those externall also which consist in honour and credit; that is to all those things, to which a man hath any title, for those we may reckon among his goods, as well as his externall and corporall riches.

Question 3. *Whether it bee necessary that Restitution bee made.*

4. *A.* 1. Restitution is in its owne nature necessary by the necessity of Precept; because the detaining of what doth properly belong to another man against his will, is an unlawfull action, a kind of theft, and is specially forbidden, *Rom* 13. 7. 8.

5. 2. Actuall Restitution is sometimes *by accident* not necessary: (*viz.*) when it is not in the power of him, that hath done the wrong, to make requitall.

6. 3. A mind ready and willing to make Restitution, if it had power, is absolutely necessary. For neither is hee truly penitent for an injury done, who when hee may, will not satisfie for the same: neither is there the love of Justice, or charity towards his Neighbour in him, who hath not an intention of giving every man his due. And in this sense it is not ill said, That the crime is not remitted till the thing taken away bee restored.

Question 5. *Who is bound to make Restitution?*

7. *A.* 1. Every one who unjustly detaineth any thing of anothers, unjustly taken from him, whether it were taken upon trust, or by deceit: But yet there is a difference betweene trust and deceit in matter of Restitution; for hee who by deceit possesseth any thing of anothers, is absolutely bound to Restitution of the thing, and also of the losse thence acquired, and the gaine which by detention ceased: but hee, which detaineth a thing as committed to his trust, is not bound to a Restitution of that thing, which in his charge is lost without all fault of his, but onely of that, which by the use of it, hee himselfe hath gained, reserving still something in consideration of his owne industry.

8. 2. Every man who detaines any thing lawfully received

ceived beyond the appointed time, and before too, if he received it upon that condition, that if it were lost, it should not bee to the losse of the owner, but the receiver.

9. 3. Every man that hath unjustly dammaged another, (*id est*) by violence, by deceit, fraud, or negligence.

10. 4. Not onely he who immediately offered the dammage is bound to make Restitution, but also, (if the action whence the dammage ariseth be unjust,) 6. sorts of persons.

First, He who either commanded or counsell'd the dammage.

Secondly, He which maintaines any such act committed in his name.

Thirdly, He who consented, if so be his consent and connivance, shall be the impulsive causes of the unjust action.

Fourthly, He who so helped on, that he was wittingly and willingly a partner in such unjust action.

11. 5. He who did not hinder it, having power, and being in duty bound so to doe.

12. 6. He who discovereth it not, if his testimony be required by a Judge, or by the nature of the thing, or his owne conscience.

Question 5. *What is to bee restored?*

13. *A.* 1. The thing it selfe if it remaine, and there be no extraordinary impediment.

14. 2. The price or value of it, if it be either lost, or impaired by the fault of the detainer.

15. 3. That which another ought to have had as his owne.

Question 6. *To whom is Restitution to bee made?*

16. *A.* 1. To the true owner if he bee alive, and to bee found; *Hebr.* 5. 23. and 1 *Sam.* 12. 3. *Hebr.* 5. 11.

17. 2. To his lawfull Heire, or Deputy; *Num.* 5. 8.

18. 3. If after a diligent inquiry made after the true owner, or his heires, Neither can bee found, the Restitution then ought to bee made to God, bestowing the thing taken away either upon the Godly, *Num.* 5. 8. or the Poore, *Luc.* 19. 8.

The first reason is, because God is alwayes offended by

that

that sin, which is committed against our Neighbour; therefore as farre as wee may, we are bound to make Restitution to God.

Secondly, The sincerity of our repentance before God, will not suffer us willingly to detaine that, which is unjustly got, which must all the while needs upbrad our crime unto us.

Thirdly, Wee ought so much the more to abound in workes of piety and charity, by how much wee have done the more wrong by injustice.

Question 7. *What causes may excuse a man from Restitution?*

19. *A.* 1. A free Remission of the debt made by him to whom it was due, but by no meanes compell'd neither by guile nor fraud, nor extorted through feare. Now this Remission is either *expressed* or else tacite and *virtuall*. This virtuall, tacite, implicite, or interpretative Remission then is, when from some probable signes we may gueesse, that the damnified person would not have any Restitution made to him from such a person, or for such an injury. The will of parents, friends, or acquaintance may passe for such a Remission in some light matters.

20. 2. The disability of restoring, whether it be absolute, or onely such, that wee cannot restore any thing of lesse value, without farre greater losse.

21. 3. An equivalent Commodity bestowed upon the Creditour by way of satisfaction.

22 4. If any inconvenience must necessarily arise out of the Restitution, to him to whom it ought to be made, it doth necessarily deferre the Restitution.

Quest. 8. *Whether or no, and how hee ought to make Restitution, who against the* 5. *Commandement, hath injured another mans fame?*

23. *A.* 1. If indeed any mans fame bee notoriously blemished, if unjustly too, and not yet by any other meanes recover'd, then hee which did blemish it, is bound to make a Restitution of it.

24. 2. Fame is recover'd by recantation, and by satisfaction.

25. 3. Re-

25. 3. Recantation is made either by confession that the fame was fallly, or rashly, and unjustly tainted.

26. 4. Satisfaction is made: 1. In the same kind, when the defamer shall discreetly procure, that the defamation bee smoothered, and upon all occasions speake honourably of the person defamed, and that without all signe of affectation. 2. In some certaine summe of money, to be paid (as the Judge or any honest man shall thinke fit) not properly in lien of the fame, which can by no meanes bee rated at any price, but for the dammages which may arise from the defamation, and to appease the wronged party if hee bee of such condition, that hee may with honour receive the money.

Quest. 9. *Whether or no, and how hee ought to make Restitution, who against the 6. Commandement hath hurt another mans life?*

27. *A.* 1. Hee who hath hurt another mans spirituall life, in respect hee was the cause, perhaps of his sinning, or left some scandall before him, is bound to doe what hee can to reduce the party so offended to that State, at least, from which hee seduced him.

For it is very just, that hee which is cause of the evill, should as much as in him lies repaire the same; As it is most just, that hee which hath given poison to his Neighbour, should with all speed get him an antidote. And hence it is that the Ecclesiasticall Discipline in all solemne pennance for a scandall given, either in words, or deeds, doth necessarily, prescribe and require Confession, Recantation, Deprecation, and holy Admonition.

28. 2. Hee who hath hurt his Neighbours corporall life, either by complete or incomplete homicide: Is first bound to make Restitution for all the dammages, that from that man slaughter or hurt may arise. And the reason is, that besides the Judiciall punishing and vindicative Justice which respects onely the Common good, the Particular good also, in as much as may bee, ought to bee made whole. Secondly, But in respect, the dammages hence arising are of two sorts, *viz.* either *Reall* as the charges of curing, of diet, of burial, and the gaines ceasing which all might be rated at a

certaine price; or else *Personall*, such as are Desolation, Affliction, Deformation, Maiming, and losse of life, which admit no certaine rate or price, therefore there is this difference of Restitution.

First, That in reall losses, equall charges, or as much as is due bee restored, but in personall somewhat equivalent; or else what may be restored, and out of custome, or the judgement of wise and honest men ought to be restored.

Secondly, That reall dammages bee payed to the Heires of the party of what kind soever they be, though Creditours to the person deceased, but personall to them onely who are so nigh the party deceased that they seeme in a manner to make but one person.

Quest. 10. *Whether or no, and how hee is bound to make Restitution, who hath against the 7. Commandement defiled a womans Chastity?*

29. *A.* 1. Because Chastity once defiled, can no more bee restored, then life when once taken from us, therefore Restitution in this kind of injustice, respecteth those dammages which from such a pollution doe follow.

30. 2. Now the dammages thence following, are both in credite and temporall estate; for from knowne whoredome alwayes doth arise irreparable infamy, and many times, partly, by reason of the infamy; partly, and by reason of the issue so begot, many and great charges doe also follow.

31. 3. Amongst those persons, who without further inconvenience, may enter into matrimony, that Restitution is most commendable. *Exod.* 22. 16.

32. 4. The second degree of Restituton, is a competent Dowry. *Exod.* 22. 17. And some faire satisfaction (as well as may bee) made to the Parents or Guardians of the Maid, *Deut.* 22. 28. 29.

33. 5. The third degree of Restitution is, to bee at charges of keeping the child, and provide, as much as may bee, that none henceforth be dammaged thereby.

34. 6. There is a great deale of difference in the obligation to Restitution betweene him, which by any maid is moved to defloure her, and him which moveth any maid to it. For, hee which moveth a maid either by violence, deceit

ceit, or fraud, or importunate solicitations, is bound to make Restitution as well to the maid as her father, as well in other dammages, as in her honour. But hee, that is himselfe moved, although hee bee bound as much, as in him lies to make satisfaction to those, who without their consent are in this wronged, yet in respect of the party moving him to it, he doth not in justice owe any Restitution at all.

CHAP. V.

Of Acception of Persons.

1 Quest. 1. *What is Acception of Persons?*

1. *A.* 1. Acception or Respect of Persons, doth not consist in love of the Persons, but in this, that when the cause onely ought to bee considered, the Personall qualities are onely respected, which are altogether impertinent to the end, which is intended in the cause in hand, *Levit.* 19. 15. *Esa.* 11. 3. And such qualities are kindred, power, riches, and friendship; and hence in the Hebrew it is called, פָּנִים the respect of the *face*, and in the Greeke (προσώπου) of the externall or accidentall Person, not ὑποστάσεως.

2. 2. It therefore hath no place, but in him who is oblig'd for some reasons to preferre one man before another, not according to his opinion, but according to some reasons and causes inherent and to bee looked after in the very Persons.

3. 3. And hence it followes, that respect of Persons hath not properly any place in free gifts and gratuities, but in those gifts onely, which are some way due; whence also it comes to passe, that God when after his good will and pleasure: hee bestowes his gifts on some, and not others, though equall to them, is nevertheless in himselfe free from all respect of Persons, because hee bestowes his gifts freely, and not as any way due, nor hath hee regard to any particular inconsiderable qualities, but onely to his owne good pleasure.

4. 4. But yet it hath place in some certaine gifts, which in themselves are *free*, but upon supposition due. As in case those things, which out of liberality are wont to bee distributed among all, bee conferred on some few, who have no singular desert.

Quest. 2. *Whether Respect of Persons bee a sin?*

5. *A.* 1. It is in it's owne generall nature a sin, *Ja.* 2. 1. *&c. Dan.* 1. 17. *Prov.* 5. 21. 28. Because in the same act, it excludes both Justice and Charity.

For first, It deprives men of those good things which are due to them.

Secondly, Because it putteth a greater value on some smaller and more inconsiderable things, then those which are more weighty, and which ought to bee considered, and perverteth the Order of humane Society, *Eccles.* 10. 2. 3. 4.

Thirdly, Because *in effect*, it makes a plaine and direct way to all kind of sin, *Prov.* 28. 21. Fourthly, And (as much as in it lieth) takes away all difference between good and ill deserts.

Quest. 3. *To what sort of Justice is respect of Persons opposed?*

6. *A.* Respect of Persons though it bee most properly imputed to those, who offend against distributive Justice, in the deciding of controversies betweene things and persons; yet rightly understood, and according to Scripture-phrase, it relates to all kind of Judgement, Election, or Sentence, which is made of men, not according to the Rule, which ought *in such cases* to bee followed, but according to some affections respecting this or that quality, which nothing at all appertaines to the Judgement *in hand*.

Quest. 4. *In what cases about the Election or Promotion of men to Offices Ecclesiasticall or Secular, is there this offence of Respect of Persons?*

7. *A.* 1. If any doe wittingly, or willingly, or out of negligence make choyce of an unworthy man. Now such a man is unworthy, who is either void of skill, honesty, or the dexterity, or readines, which is required to the exercise of such an office, *Hic & Nunc* (as the Logitians terme it.) A in such an Election,

First, God is robbed of his honour, which all men of p

like place ought to maintaine as their functions shall require.

Secondly, By this meanes, the publique good, for which all publique offices are intended is much hindered.

Thirdly, There is an injury offer'd to them that are worthy, to whom the honour of publique offices is due as a Reward of their vertues.

Fourthly, There is much wrong done to vertue her selfe, whose proper encouragement (Honour) is denied to her, and perversely misplaced to her great contempt.

8. 2. If in case of opposition the lesse worthy bee chosen, and the more worthy neglected. And the reason is, because first, The lesse worthy, in comparison, to the more worthy, is indeed unworthy.

Secondly, Because the more worthy is fitter for the end *of his place*, which in election ought chiefely to bee considered. This is very manifest in Ecclesiasticall elections, because the Church ought, as much as may bee, to bee edified by her Ministers, *Ephes.* 4. 11. 12. 13. 14.

9. 3. But yet there is this difference betweene the election of one *absolutely* unworthy, and one lesse worthy then another: That the choyce of one absolutely unworthy is in it selfe a sinne, but the choyce of one lesse worthy is not so simply and intrinsecally a sinne, that it may not sometimes become lawfull upon that consideration of some supervening circumstances. As for example if there be foure men presented or nominated in the election. A man *absolutely unworthy*, *a worthy man*, one *more worthy then hee*, and one *worthier then all* the rest; If I give my voice to him, that is the worthiest of all, and will not concurre with them, that would choose the man that is *worthy*, or him that is more *worthy then hee*, the other side must needs carry it for the unworthy man, or for the lesse worthy *at the best*; it is lawfull and fit for mee in such a case, letting passe the *most worthy* to make choyce of him that is *worthy*, or him that is the *more worthy*. And the reason is, because I am not bound to give my voyce to him, whom I know cannot possibly bee chosen, although hee bee most worthy: yet I am bound to hinder (as much as in mee lieth) the election of one altoge-

ther unworthy, or lesse worthy *then another, whom I may helpe with my choyce.* But such a choyce is so to bee moderated, that there be for all that, a fit testimoniall given to him, that is the worthiest of all, or him that is more worthy then the party chosen; because every mans due honour ought to bee afforded him according to his worth: and because every man is bound to give a faire testimony of his owne good intention to the Common good for example sake.

Quest. 5. *Whether this fault of respect of persons, hath any place in giving of honour or reverence to others*; Jam. 2. 2. 3. 4.

10. *A.* 1. Saint *James* in his 2. *cap.* doth cleerely testifie this sinne to be too frequent.

11. 2. In that honour which is simply due to any (such as that is, which we owe to our Parents and Elders) the case is plaine: because in the distribution of this kind of honour, it were very unjust to deny any the due testimony of his preheminence which hee deserves, upon unfit grounds.

12. 3. Nay in honour, that is but upon supposition due, it hath place so farre forth, as there is way for injury or contumely. And somewhat neere unto this fault is it not to salute a man (as the use and custome of the Countrey is) that hath first saluted you: or else not to salute men at all, according to the distinction of their persons and worth.

Quest. 6. *Wether Rich men ought to be honour'd for their Riches?*

13. *A.* Simply for the possession of so much wealth, they are not to bee honour'd, but for the good use of it, or for the place they beare, perhaps in the Common-wealth by reason of their Wealth, they are to bee honoured.

Quest. 7. *Whether in those things which are left to the free will of the Judge, there may bee such a thing as respect of Persons?*

14. *A.* In those circumstances which nothing concerne the parties in suite, there can bee no respect of persons: But in those which doe concerne them and yet nevertheless are not determin'd by the Lawes, but are (as *of necessity* must) left to the discretion of the Judge, of which kind are the prorogation, or restraint of time, and the like,

if

if they bee done, (as for the most part they are,) with an eye upon the person, *and not on the* cause; There is in such case this sinne of respect of Persons.

Chap. VI.

Of Injurie.

Quest. 1. *Whether it is possible an Injury may bee done to a willing man?*

1. *A.* 1. By Willing, here we are to understand a man that knoweth, and willingly and freely consenteth to the fact: Otherwise there were no difficulty at all. For whatever is done either out of Ignorance, Feare, or violence, is esteemed as involuntary, at least in part is so, and so in that part may admit an injury by the consent of all men.

2. 2. This word *Injury*, if it be taken in its generall sense for the violation of that which is Right, and perpetration of that which is Wrong, doth no way depend upon the will of the patient, whether he consent or not, but onely upon the Rule of Iustice. And in this sense it is plaine, that an iniurie, or an uniust thing may bee done to a man both willing and consenting, as we may see in the example of the *Amalekite* who killed *Saul* when he desired him, 2 *Sam.* 1.

3. 3. There are many things in which a man cannot as he pleaseth, quit his owne Right: to wit, those things over which he hath not a full power, but rather a custody and safeguard of them, such as are his life and members, and in these the consent of the Will taketh not away the nature of an iniurie.

4. 4. Now besides the Will Rationall, which alwaies spings from Counsell within, there is a certaine Naturall inclination, may be termed the Will Naturall, because virtually, alwaies it carryeth with it the power of a Will, and doth in some sort then appeare, when a man doth not directly consent to his owne discommodity, because it is his discommodity, or to the evill of punishment, because it is evill.

The

The consent therefore of the Will Rationall doth not alwaies destroy the nature of an iniury.

5. 5. That this, (*viz.* To a willing and knowing man, there can be no Iniury done) is affirmed by Philosophers and Lawyers, is from hence, because by the word Iuiury, they understand, a *Violation of the Law*, which is done by violence, and necessitie of coaction. But all kind of coaction is not required, to make the thing iniust which is suffered.

6. 6. Indeed the Agent is perhaps willing and consenting, but it doth not thence follow that he is no way patient. Christ in suffering death was willing, consenting, and an agent, and yet he suffered most horrid Iniuries.

Chap. VII.

Of Charity towards our Neighbour.

Quest. 1. *Who is to be understood by that terme, Our Neighbour?*

1. *A.* 1. Every man, whom by any meanes we may accommodate, is, in some sort, our Neighbour, *Luke* 10. 29. 37. *Acts* 17. 26.

2. 2. Man in generall, as he is with us capable of supernaturall happinesse, inasmuch as he is the proper obiect of absolute Charity, is our Neighbour. For this is the Tye of our Charity betweene one another, in order to God whom we love. And thus is every man living our Neighbour, without difference of kind, affection, or manners, unlesse somewhat to the contrary doe certainely appeare unto us.

3. 3. But in regard the nature of sinne doth onely strive against this capacity; therefore Man as he is such, or in consideration he is a Man, is not to be loved, but rather hated and avoyded.

Quest. 2. *In what sence is our Neighbour to bee loved even as our selves?*

4. *A. Even as*, in this precept doth not imply an absolute and universall parity, but a proportion of likenesse; Now this likenesse chiefely consisteth in three things.

First, that we neither wish, nor doe any evill to our Neighbour, more then to our selves.

Secondly, that we wish all true good to our neighbour, and to our power endeavour to procure it.

Thirdly, that we wish these things to our Neighbour, out of sincere and hearty affection, having still an eye upon his benefit, and not our owne.

Quest. 3. *Whether it be not lawfull sometimes to wish ill to our Neighbour?*

5. *A.* 1. It is not lawfull to wish any man evill, as evill; but as good, sometimes you may. And so, First, you may desire and wish a temporall evill to any, for his spirituall amendment: to wit, if his amendment cannot bee probably hoped for by any other meanes. As in case, any man for the favour of men doe perhaps neglect his duty towards God, we may lawfully wish him out of favour with those men.

6. 2. It is lawfull to wish a temporall ill to some for the good of others. As if any man be a desperate corrupter of others, it is lawfull to wish him taken from the earth, for feare he should undoe others as well as himselfe.

7. 3. And such a thing as this, is sometimes lawfull, out of zeale for Iustice, and Gods honour.

Quest. 4. *How the degrees of greater or lesse Charity ought to be observed.*

8. *A.* 1. If you consider the good in it self, as it is to be wisht to your Neighbour, there can be no imparity in the thing. For we ought to wish the chiefest good to our Neighbour, even as to our selves. And this too is the duty of every man, that as much as in him lyeth, he promote the good and welfare of his Neighbour: But yet there is some difference of order in the wishing that good: for we ought to wish that happinesse to the godly immediately, but to the ungodly, onely hoping and supposing their Faith and Repentance.

9. 2. In respect of the affection it selfe, whereby wee wish good to others, there ought to be no imparity of *Intention* or *Remission* therein: because the very Habite of Vertue in its owne nature doth equally incline our Affections to its act, without all difference of greater or lesse intention.

10. 3. In respect of the Exercise and effects of this Affection, there is granted some imparitie, as of the frequencie, the order, and extention, so farre forth as the collection of circumstances may make necessary this act and operation of Charity.

For first, We ought more frequently to stirre up, and imploy that act of Charity toward those, in whom we shall more frequently meet with reasons and causes for our true love.

Secondly, The order ought to be observed according to the occasion which is offered, and the proportion which the acts beare to their objects.

Thirdly, the extention to more, or more noble effects, is requisite according to the necessity of the effects, and the dignitie of the parties beloved.

Quest. 5. *Whether or no, and in what cases a man may bee bound, in respect of the exercise and effects of his Charitie, to love his Neighbour more then himselfe?*

11. *A.* 1. There may be such cases: Because our Neighbour, by sundry meanes may be in extreame grievous necessitie, so that he ought not to be neglected, nor ought we to expect, when others may and will helpe him, although we cannot doe it without our owne danger.

12. 2. Every man is bound with any temporall hazard whatsoever, to helpe his Neighbour that is in Spirituall danger, if it be probable, his assistance may doe him any good. 1. *John* 3. 16.

13. 3. Againe, in extreame necessity, Every man of what condition soever, (but in the first place, he to whom of duty it may belong) is bound to expose his life to any probable danger, that so he may hinder another mans certaine death. For another Mans certaine death ought to be esteemed a greater evill then our own, if uncertain. Hence it is not lawfull, for a Pastour to forsake his Church and Cure in time of Plague or persecution, unlesse perchance there bee some other fit man who may undertake the charge.

14. 4. In temporall goods, every man is bound to prefer a publike person, or the community before himselfe. For the good of the whole is more to be valued then the good of any one part. Now those men ought to bee accounted publicke

persons,

persons, who doe manifestly stand the Common-wealth in much stead.

15. 5. Moreover it is sometimes an honest thing to expose ones corporall life to certaine danger, to save the corporall life of a friend, though but of equall condition, *John* 15. 13. For although my life, by it selfe taken, ought to bee conserved by me, rather then the life of another, yet it ought not to be conserved rather then anothers life, and my credit.

CHAP. VIII.

Of Praying for others.

Quest. 1. *For whom ought we to pray?*

1. *A.* 1. For all those whom we hope may bee helped by our Prayers; For Praier is a meanes instituted by God, that it may be applyed to procure those things which we wish: Hence no man living is absolutely to be excluded from our prayers, except it be evident unto us, that he is altogether desperate.

2. 2. We ought to pray for our enemies especially, *Mat.* 5. 45.

First, Because we are to be affected especially with their sinne, from whence danger hangs over their heads, *Luke* 23. 34.

Secondly, Because by this meanes we doe, and testifie that we doe, that which is necessary to the remission of our owne sinnes, *Matt.* 6. 12.

Thirdly, Because also by this meanes we exclude from our thoughts all unlawfull desire of Revenge, *Rom.* 12, 19, 20.

Fourthly, In regard this is in charity to commit our cause to God.

3. 3. Howsoever we are more bound to pray for our friends and allies, because in such there are many reasons found, which directly and in themselves, are prevalent to move our Charity, insomuch that they move some love, even in Ethnickes, *Matt.* 5, 46, 47.

Quest. 2. *Whether or no, and how farre it is lawfull to wish evill unto any man?*

4. *A.* 1. A deliberate imprecation of evill, as it is evill against any man, which is a formall cursing, cannot chuse but be evill.

First, because it proceeds from Hate, which is an evill opposite to Charitie.

Secondly, because it is not more lawfull to wish evill, as it is evill, then to doe it so.

Thirdly, because it is repugnant to our blessed calling, 1 *Pet.* 3.9.

5. 2. Those rash and common curses which are in use amongst many, (as *The plague take you. Get you gone with a mischiefe. Would you were hang'd, &c.*) are expressions of hatred and ill will, the signes of perturbations raigning in the heart, and besides this are contumelious to our Neighbour, and therefore cannot be excused from a grievous offence.

6. 3. The imprecation of evill under consideration of good, is in it selfe lawfull. Thus we may wish a lesse evill to this or that man, with relation to the glory of God, the good publike or private which is of greater moment; yet this must be thus understood.

First, that there be this condition, to wit, if that good will follow out of this evill, and not but by this evill.

Secondly that we submit our will to the will of God.

7. 4. Cursings which are cast on irrationall Creatures, if they have any respect to God and his providence, which is conversant about those Creatures are blasphemies, if to Man who is the lord of them, then they are injuries; if to the creatures, as they are simply considered in themselves, then they are the signes of heart and mouth full of bitternesse, *Rom.* 3.14. if to any evill which happens by them, then they either ought to be figurative speeches, as 2 *Sam.* 1. 21. or else they are unjustifiable motions of impatience, *Job* 3.

Chap. IX.

Of Brotherly Reprofe.

Queſt. 1. *VVHat perſons fall under Brotherly Reprofe?*

1. *A.* 1. Firſt, and moſt properly, the faithfull, and amongſt the faithfull, thoſe who are members of the ſame Church with us. The reaſon is, becauſe thoſe have greater brotherly conjunction with us, then others.

2. 2. Yet Infidels alſo on occaſion are to be reproved.

Firſt, becauſe that ſeeing they are our neighbours, and to be beloved with true Charity, they ought not to be excluded from the common act, and duty of Charity.

Secondly, becauſe the ſpirituall almes ought no more to be reſtrained, then the corporall: but the corporall ought in great neceſſity to be beſtowed on any.

Thirdly, becauſe the Oxe or Sheepe of ones Neighbour which is aſtray, ought by him that ſeeth it, if he can, to bee brought backe, *Devt.* 22. 1. then much more, ones Neighbour himſelfe, when he doth wander, ought to be reduced to the right way.

Fourthly, Becauſe that he which erreth moſt, hath moſt neede of inſtruction, and the Law of Nature requires, that we ſtrive to helpe our Neighbours in their greateſt neceſſities.

Queſt. 2. *What conditions are requiſite to make reprofe neceſſary?*

3. *A.* 1. The knowledge of the ſinne, which at leaſt ought to be ſo probable; that it be morally certaine, that is, ſuch which is morally judged, enough to beleeve without raſhneſſe, That our Neighbour ſinneth. Yet in a doubtfull ſuſpition, the reaſon of our duty oftimes requires that wee ſhould wiſely intimate to our neighbour, what the ſuſpition is, and by what meanes it might be removed.

4. 2. The hope of ſome fruit. For if there bee no hope of amendment, in that reſpect reproofe is not to bee applied; *Prov.* 9. 7, 8. *Mat.* 7. 6. Yet it oftentimes happens,

that those which are incorrigible in themselves, ought to bee reprooved in regard of others, whose danger by this way may be prevented.

5. 3. The oportunity of time, and conveniency of other circumstances.

Quest. 3. *Who are they which ought to reproove others.*

6. *A.* 1. This duty in some manner belongs to all men who have the use of reason: because it is a Precept of the naturall Law, a deed of Charity, and a generall duty of Neighbour towards Neighbour, as hee is so. Hence, the faithfull ought to admonish both the beleever, and the unbeleever, and the infidell, as well the faithfull, as an infidell; *Gen.* 20. 16. The inferiours and those that are subject, ought to admonish their Superiours, but with reverence, *Iob* 31. 13.

7. 2. Yet more especially it belongs to them, who either by reason of their calling, ought to looke to the good of other, or by reason of gifts are more fit to fulfill this duty with fruit, *Ezech.* 33. and 34. *Gal.* 6. 1. *Tit* 2. 4.

8. 3. Hee himselfe which is guilty of the same, or a greater crime, is not altogether exempted from the obligation of this Precept. For no mans wickednesse can bee so helpefull to him, that should excuse him from a naturall Precept, as this is. But hee ought to doe this with especiall expression of repentance, and compassion, accusing himselfe first, and more then another, lesse hee incurre that reprehension of our Lord, *Mat.* 7. 3. 4. 5. *Thou Hypocrite, first cast out the beame out of thy own eye, then thou maist see to cast out the mote out of thy brothers eye.* There is a notable example in 2 *Sam.* 16. 17.

Quest. 4. *How ought reproofe to bee applied?*

9. *A.* 1. Admonition ought to be founded on the word of God, or the speech of Christ, *Col.* 3. 16. *Let the word of Christ dwell in you plenteously in all wisedome, teaching and admonishing, &c.*

10. 2. It ought to bee sprinkled with brotherly Charity, 2 *Thess.* 3. 15. 2 *Cor.* 2. 4.

11. 3. It should bee season'd with meeknes and lenity, *Gal.* 6. 1, 2 *Tim.* 2, 25.

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12. 4. It ought to bee strengthned by perseverance, 2 *Pet.* 1. So often, and so long, should our brother bee by us admonished, as there may any fruit bee hoped for thereby.

Quest. 5. *How ought Reproofe to bee entertained?*

13. *A.* 1. In Charity and holy reverence, 1 *Thess.* 5. 13.

14. 2. With Humility, *Hebr.* 13. 22.

15. 3. With the fruit of Piety, so that it should alwayes bee to us, either, as for medicine (ἴαμα) or for warning (προφυλακτήριον) or at least for a testimony (διαμαρτυρίαν.)

Chap. X.

Of Partaking with other mens sinnes.

Quest. 1. *WHo are they that partake of other mens sinnes?*

1. *A.* 1. All they which doe cooperate in the committing those sinnes, for the sociall or joynt cause cannot choose, but partake of those sinnes both in the crime and guilt to the production, of which it hath joyntly conferr'd it's power. And hence, first, hee who commands or perswadeth any sinne, is partaker of that sinne, because hee hath both such an intent himselfe, which before God is all one as that fact; and besides for as much, as in him lieth: hee would infuse that intent into another, and so hee is the authour of sinne, 2 *Sam.* 13. 28. 1 *King.* 12. 30. and 13. 35. *&c.*

Secondly, Not onely the Authours, but the Ministers of sinnes have communion with them, for in as much, as they are the ministring and assisting causes, and doe afford some strength to the sinne, they have a direct communion in the same sinne, *Esa.* 10. 1. 1 *Sam.* 22. 17. 18. with *Psalm.* 52. 2 *Kings* 1. 9. *Matth.* 28. 4. *Acts* 12. 18, 19.

2. 2. All they which doe cooperate though indirectly, that is, which doe any thing that ought to be omitted, or omitted any thing which ought to be done, of which sinne is the

the sequell. For by the morall interpretation, he also is termed the cause of sinne, who doth not apply all due diligence to forewarne or hinder the same, 1 *Sam.* 3. 13. *Ezek.* 33. 6, 8. *Act.* 20. 26, 27.

3. 3. And with this sinne, Preachers, Magistrates, Parents, Masters, Teachers, are chiefly tainted, when they doe not their duty in prevention of the sinnes of those, who are intrusted in their charge.

4. 4. All they who by their consent approve of a sinne already committed, *Rom.* 1. 32. For he who approveth and commendeth the thing done, he sheweth his Will ready and forward to doe the same thing, or at least, to perswade the doing of the same thing, if need and occasion should require it. And moreover he is a concerving, defending, and promoting cause of the sinne committed. To this consent of approbation is referred all cessation from our duty, either in the Reformation or correction of the sinner, 1 *Chron.* 5. 2, 6. insomuch that we may not onely participate in other mens sinnes, by our endeavour, speech, and example, but even by our silence, dissimulation, and connivency.

5. 5. And in this kind also doe some Preachers often offend, who make pillowes for the sinners, and preach peace unto them. And all other Superiours, who through too fond an indulgence, doe dissemble, or too tenderly reprove the sinnes of them that are under their charge, and all they too, who without some just cause omit brotherly reprofe.

6. 6. Out of these principles the doubt is easily cleared, how when many are punished, and yet but one openly sinning, they are not properly said to be punished for the others sins, but for their owne; to wit, most often for those, whereby they participate with others sinnes. And after this manner, one of our Countreymen, doth piously and learnedly shew, how *Iudas Machabæus* and the Iewes, 2 *Mac.* 12, 43. did not offer Sacrifice for the sinnes of those that were dead (as the Papists would have it) but for their owne, and the other survivors sin, which they had contracted to themselves from the pollution of those that were dead, and whereof perhaps not unworthily, they might, in some part, thinke themselves the Authors. For no man (to speake properly) is punisht

D. Reignolds.

for

for anothers sinne, as no man dyeth of another mans disease but his owne. But even as men doe oftentimes contract deseases to themselves from other mens (and many things hurt the body by transition:) so in those diseases of the minde, men do usually contract their own sinnes from other mens.

7. 7. Moreover, hence the Faithfull are instructed to a more profound humiliation of themselves, in the confession of their sinnes of this kind. And *G. Par:* proposeth a godly forme of Confession sutable to this purpose, which will illustrate this doctrine.

O Lord my God! What evill is there of which I am not guiltie, either in deed committing it, or desiring to commit it? And this either in my selfe, no by my selfe, or in some other man: to wit, by being willing or consenting that he should commit it, or by commending the fault, or flattering the committer of it, or not reproving when out of my duty it belonged unto me; or (what is worse) by rejoycing at another mans sinne, or which was the greatest infidelity towards thee, by not regarding it at all. For sure, it could not be lawfull for me to see one of thy flocke perish, and be devoured by the infernall Wolues, and not resist as much as I was able: In the like condemnation I acknowledge my selfe, in respect of good things: For what good is there, which I have not either extinguisht in my self, or persecuted in others; either by hindring it that it should not be done at all, or by discommending it if it were already done, or permitting it to be extinguisht, or else rejoycing if it were extinguisht? Lord of mercy, how many good things have been lost, either by my procuring that they should not be, or my not assisting that they might be, or by not nourishing them, or withdrawing my ayde from them? Moreover, I have sinned against them, O Lord God, either by not rejoycing at them, or by not giving thankes for them to thee, the Author of them.

Quest. 2. *Whether or no it be lawfull to rejoyce at an other mans sinne, or to take any pleasure in it?*

8. *A.* 1. We ought not by any meanes to rejoyce at sin, as it is sinne, but as by God it is sometime converted into the occasion of some good. As if perchance some haughty-minded arrogant man, after some sliding, should repent and behave himselfe more modestly; or as if after some grievous offence, an ex-

cellent Law should be made, which otherwise would not had beene enacted. See *Phil.* 1. 15, 16, 17, 18.

Quest. 3. *Whether or no it be lawfull to abuse another mans sinne?*

9. It is lawfull when any necessity shall enforce it, provided that we doe not cherish those sinnes which we abuse. So *Iacob* when he tooke *Labans* oath, swearing by false gods, abused *Laban's* sinne, without any sinne of his owne, *Gen.* 31. 53. So in *Ierem.* 41. 8. The tenne innocent men did abuse the ravenousnesse of *Ishmael*: So many out of necessitie compelled, doe honestly abuse the iniquity of Vsurers.

CHAP. XI.

Of good Example, and Scandall.

Quest. 1. *WHo are bound to give good example to others?*

1. *A.* 1. This belongs to all godly men, in respect of all those, to whom their life may be any wayes knowne.

First, In regard all men ought to glorifie God by their works, 1 *Pet.* 2. 12.

Secondly, because there is no man who cannot expresse somewhat in all his life, whereby others may be encouraged and confirmed in godlines. For from the contemplation of the Pismire men may be edified, *Prov.* 6. 6.

Thirdly, because each man in his place hath certaine-special occasions of performing somewhat, which upon the like occasion may be exemplary to others, *Prov.* 2. 20. *Psal.* 34. 7.

2. 2. But this duty is chiefely injoyned to such as are above others, either in Age, Parts, or some Office, *Titus* 2. 4. 7. 1 *Tim.* 4. 12. 2 *Thess.* 3. 9.

First, Because to whom much is given, of him much is required, *Luke* 12. 48.

Secondly, Because the more eminent a man is, the more eies be upon him, and he is the lesse undiscovered, *Math.* 5. 14.

Thirdly, Because they who in place doe precede other, ought

by going before, to shew them the right way, 1 *Thes.* 1.6,7,8.

Fourthly, Because Inferiours, doe much rely upon the Actions of their Superiours, and doe frame themselves to their example, *Prov.* 29.12.

Quest. 2. *Whether or no our good works ought to be carefully made knowne unto others, that they may bee an example to them?*

3. *A.* 1. Good Workes are of two sorts: some Publike, and some Private. Those which are Private, ought not ordinarily to be divulged by us our selves; for this were ambition of Vaine-glory, *Matth.* 6. 1, 2, &c. But Publike good Deedes, because in their owne nature they are knowne unto others, may, and sometimes ought, modestly and warily be represented unto others.

4. 2. The representation of a good deed, of what sort soever it be, if by it we respect our owne glory as the end, is not to be allowed of: but as it may conduce to the glory of God, and edification of others, it cannot be discommended.

Quest. 3. *Whether or no all Scandall be a sinne?*

5. *A.* 1. In all Scandall there must needs bee some sinne: because it alwaies appertaines to the Spirituall ruine or detriment of our Neighbour.

6. 2. Nevertheless, there may fall out some Passive, or received Scandall, without any offence of the Agent: as when the fact of one man, is an occasion of sinning to another man, beyond the intention of the doer, or the condition of the fact: And there may too be an Active Scandall, without any sinne on his part whom it aimes at. As when one, as much as in him lyeth, by his example induceth another to sin, and yet the other will not suffer himselfe to be induced.

Quest. 4. *Whether or no, Scandall be a speciall sort of sinne?*

7. *A.* 1. It is a speciall, and indeed, a devillish one, when a man intendeth the ruine of his Neighbour. For this is a *speciall difference* which constituteth a sinne, that scarsely falleth on any besides the Devill himselfe.

8. 2. Moreover it is a speciall sinne, when that fact, whereby our Neighbour is scandalized, cannot be any otherwaies evill, but by the ruine of our Neighbour; the occasion of which another man ought not to give. For by that difference, such an

act is first in it selfe made evill, and therefore determinated to some certaine kinde.

9. 3. In other sinnes the nature of Scandall is onely a circumstance opposed to that Charity which is generally required in each part of our conversion with our Neighbour. By this circumstance, Publike sinnes are not changed but onely multiplied and aggravated.

Quest. 5. *Whether or no it be possible for a man to live without Scandall?*

10. *A.* 1. By the Grace of God, a faithfull man may live free from passive Scandall: Because he may so firmely adhere unto God, that he can never be moved from good to evill, by the other example of other men: He may live too, free from active Scandall, though not absolutely from all sinne: Because the common infirmities of all the godly, in respect they are not by them maintained, have not any aptitude to enduce others to sinne.

Quest. 6. *What Rules are to be observed that wee give no Scandall?*

11. *A.* 1. For the avoyding of Scandall, no sinne at all ought at at any time be admitted, though it seeme never so slight: for this were only to sinne my selfe, lest another should sinne, *Rom.* 3. 8. To doe evill that good might come thereof. And hence no requitall of crimes is to be allowed of: Such as was that of the old *Gibeonite*, in the cause of the Levite, *Judg.* 19. 14. And of *Lot* in the cause of the Angels, *Gen.* 19. 8.

12. 2. No good or lawfull thing is to be omitted, for feare of the Scandall, which men of a Pharisaicall temper will take thereat, *Matth.* 15. 14.

13. 3. To avoid the Scandall which the weaker may take, all those things are either to be done or omitted, which may lawfully and without sinne be done or omitted. And this is the obligation of Charity, 1 *Cor.* 8. 13.

14. 4. Those are to be called the Weake, who are not sufficiently instructed about our Christian Liberty, 1 *Cor.* 8. 7.

15. 5. Neither are all they sufficiently instructed, to whom we can give a reason of the fact; for it may so fall out, that some are not capable of the reason that is given, who nevertheless, though there be a reason given, are yet to be esteemed as weak.

16. 6. No humane Authority can take away the nature of Scandall, from that which otherwise would be a Scandall, nor the nature of a sinne from that Scandall being given. For no man hath a command of our Charity and Consciences, nor can he take away the danger of Scandall when given.

17. 7. There is no such danger of Scandall in neglecting humane inventions, as there was in the Apostles time, about the casting out the Ceremonies of the Law. For we may not use any such Conscience in humane inventions, as the Iewes used in the Injunctions of God.

18. 8. There is no such perplexity that it must needs bee necessary for a godly man to give Scandall, whether he do this or that, or doe it not?

Quest. 7. *What Rules are we to observe, that wee doe not take Scandall?*

19. *Ans.* 1. We must have a care, that we doe not so depend upon any man, let him be of what perfection he will, or have him in so high estimation, that by his sliding, falling, or defection, our hearts should be too much affected. Hither wee are to direct our meditations upon those grievous sinnes, into which many have fallen, not onely of those who seemed, and were not, but also of those who were notable servants of God, as *David*, *Salomon*, *Peter*, *&c.*

20. 2. It is a detestable and horrid perversenesse of Iudgement, whereby many are wont, at the falling of some, or the detection of Hypocrisie, strait to charge all of that profession with hypocrisie. For this is directly to imitate the Devill in accusing the godly, and burthening them with unjust suspition, *Iob.* 1. 11.

21. 3. Although it be good to tread in the steps of the godly, yet this is not to be done in a blind obedience, and imitation, but with a discreet and wary carriage, as farre they follow Christ, 1 *Cor.* 11. 1.

22. 4. We must againe and againe consider how base a thing it is, either for feare or hope of this world, to desist or deviate from the right path.

23. 5. Vpon any occasion, we must call to minde that God doth permit Scandals to be offered unto us, for the triall of our Faith and constancy, *Deut.* 13.

Chap. XII.

Of Schisme.

Quest. 1. *What is Schisme?*

1. *A.* 1. The Latine word *Schisma*, signifying Schisme, is so called *à Scindendo*, from cutting. And it is a Cutting, a Separation, dis- junction, or dissolution of that Vnion, which among Christians ought to be kept. But because this division is chiefly effected, and appeareth by a refusall of any due Ecclesiasticall Communion. Therefore this Separation by a singular appropriation is rightly called Schisme.

Quest. 2. *Whether or no, and how Schisme differs from Heresie?*

2. *Ans.* Schisme, as in the generall it denoteth all unjustifiable departure from the Church, containeth Heresie too, and those two words are sometimes used in one and the same sense, 1 *Cor.* 11. 18. But they are properly distinguisht, in that Heresie is opposed to Faith, and Schisme to Charity. Heresie is in a perverse opinion, but Schisme in the fact of a perverse Separation. So that he may be an Hereticke, who is not a Schismatike, as in case he deny some Article of Faith, and yet will cleave to that Church which professeth the true Faith; and he may be a Schismatike, who is no Heretike, as in case he beleeve all the Articles of Faith, yet will not communicate with the true Church in holy duties. And such a distinction is intimated by the Apostle, *Gal.* 5. 20.

Quest. 3. *Whether or no all Schisme be a sinne?*

3. *Answ.* Schisme, properly so called) is a most grievous sinne.

First, because it is against Charity toward our Neighbour, and robbes him of a spirituall good.

Secondly, It is against the edification of him which maketh the Separation, in regard it deprives him of all communion in that spirituall good.

Thirdly, It is against the honour of Christ, in regard that after its manner, it destroyeth the Vnitie of Christs Mysticall

Fourthly, It maketh way for Heresie, and a separation from Christ.

4. 2. Nevertheless, a Withdrawing from the true Church is in some cases both lawful and necessary. As First, if a man cannot continue his communion, without a communication of their sinnes. Secondly, if there be any eminent danger of being seduced. Thirdly, If by oppression or persecution, a man be compelled to withdraw himselfe.

5. 3. Howsoever a totall Sessation or Withdrawing, with an absolute renunciation and rejection of all communion with that which is the true Church, can by no meanes lawfully be undertaken; but a partiall secession onely is allowed of, as far as there can be no Communion had, without a participation of the sinne.

Quest. 4. *Whether or no, Schismatikes are Members of the Church?*

6. *An.* Schisme doth in so much seperate from the Church, as it doth renounce the communion with the Church. If therefore, First, a seperation be made from some certaine Actions or Persons onely, although that seperation be Schismaticall, yet doth it not presently separate from the Church.

7. 2. If the separation be made from one or more particular Churches, yet the party separated may nevertheless remaine a member of some other Churches, in which hee findeth not that cause of separation which he did in the other.

8. 3. If an obstinate Separation bee made from all true Churches, or from any one, for a cause common to all, then such Schismatikes (although it may be, retaining the Faith, they continue members of the Church Catholike) they cannot be esteemed as visible members of the Church.

Quest. 5. *How farre we ought to avoide Schismatikes?*

9. *Ans.* So farre at least, that by our agreement, neither they be confirmed in their Schisme, nor we have communion in the same, nor others by our example entised to the approbation of Schisme.

Quest. 6. *Whether or no, a Schismaticall Church is to bee held a true Church?*

10. *Ans.* While it retaineth the true Faith, it is to be held for a Church, and so those things which are Ecclesiastically per-

formed

formed therein; For the substance of them ought to bee held ratified and firme; but in respect it is Schismaticall, it is not to be held for a lawfull and allowable Church.

CHAP. XIII.

Of the Honour of our Neighbour.

Quest. 1. *WHat is the Honour which is due to our Neighbour?*

1. *A.* 1. Honour in its common signification denoteth some testification of the excellence or eminence that is another. And in regard such testification cannot be made before men, but by outward signes of deedes and words, therefore in the common use of the word, any outward expressions of that kinde are intimated thereby, as it is in the holy Scripture, *Lev.* 19.32. 1 *Pet.* 3, 6. *Rom.* 13.7. 9.10.

2. 2. But becaus̄e this outward testification which is in words and deedes (if it be not a dissembling and vaine counterfeiting of it, as indeed now adayes a Munical observance hath the name and place of Honour among many) it includeth a correspondent Iudgement, and internall affection, in which resideth the testification before God; therefore the true and solid duty of honouring any man, doth chiefly relie in an internall acknowledgement of his worth and eminence. *Lev.* 19,3. *Rom.* 13.5,9,10.

Quest. 2. *To what men is Honour due?*

3. *Anſ.* 1. We are bound most properly and fully to honour, those who in worth are our Superiours, as our Parents, and the like, because not onely a reverend esteeme and absolute acknowledgement of their preeminence is due unto them, but also an illustration of the same, by a submissive observance, springing from the confession of our owne imparity.

4. 2. Yet for all this, we have the expresse word of God telling us that all men are to be Honoured, 1 *Pet.* 2. 17. *Honour all men.*

5. First, Because a nother mans eminence may be considered, not onely by the comparison thereof to him that honoureth

him, as if indeed he ought to be more eminent then the man that should honour him, but by the comparison of him to others, and by this reason, we owe honour to our equals, nay, our inferiours, because they are more eminent and superiour to others.

Secondly, Because indeede there is scarse any man found, in whom wee may not observe some gift or other, in which he is superiour to us, if we passe our judgement upon our selves with any humility, *Phil.* 2. 2.

Thirdly, Because the meanest sort of people may have some singular relation to God, in which respect they are to be honoured, *Mark* 9.41. 1 *Pet.* 3. 7. *Esa.* 39.9.

Fourthly, Because in all, and every man, who have communion with us in the same nature at least, and are not excluded from a capacitie of the same communion in grace, there appeareth somewhat which forbiddeth contempt, and so doth in some manner demand some honour, *Iob* 31.13,14,15. *Mat.* 18. 6.

Object. The godly are taught to contemne the ungodly, *Psal.* 15. 4.

5. *Sol.* 1. The ungodly are to be contemnd, just so as they are to be hated, that is under that formall acception, whereby they are ungodly. They are not therefore to be honoured because they are ungodly, or so that their impiety may be cherisht, confirmd, or strengthned by our honour, *Prov.* 5.9. & 6.33. & 26.1.8. but as they have good in them, a faire testimony thereof is not to be denyed them, 1 *Tim.* 6.1.

6. 2. And for this cause some signes of that honour which is in it selfe simply due, may for their wickednesse sake, of right be denied unto them, 2 *King.* 3. 14. But with this caution, that this be not understood but of those that are very notoriously wicked, in whom the ordinary causes that should invite our honour, are by the opposite bafeneſſe quite overwhelmed; and that it be still with that moderation, that we may shew a willing disposition to give them all honour, in case this obstacle of their impiety were once removed.

Quest. 3. *Whether or no, and how farre we ought to regard our owne honour that is due unto us?*

7. *A.* 1. Worldly honour, if once it come into competition with that honour which wee are to seeke at the hands of

God, ought utterly to be contemned, *Ioh.* 5 4. & 12.43. *Rom.* 2 26.

8. And for this cause, First, we may not commit any sinne for to get the honour of this world.

9. 2. Neither are good workes to be done wholly for the honour of this world, *Matth.* 6.

10. 3. Out of our regard unto solide honour, we must abstaine from all sinne, especially from that which carrieth with it any singular note of defamation, 1 *Thess.* 4 4. 1 *Cor.* 6. 18, 19. *Prov.* 5.9. & 6.33.

11. 4. We ought to apply our selves to the performance of those things to which God hath annexed true and sollid honour, 1 *Sam.* 2 30. *Prov.* 4. 8. & 8. 18.

First, Generally to Righteousnesse towards God.

Secondly, Especially; to those duties of Righteousnesse, which by the world are held of greatest disparagement, such as are to suffer reproofe, *Prov.* 13.18. And to cease from strife, *Prov.* 20. 3.

Chap. XIV.

Of Fame, or Report.

Quest. 1. *WHether or no, and how far a man ought to looke to his Fame?*

1. *A.* 1. A good Report is in its proper nature, the testimony of Vertue, and an evill Report, the testimony of Vice. That therefore is to be wished for, and ought after; but this to be avoyded and feared. A good report cannot wholly be contemned, without the contempt of Vertue too, *Prov.* 22.1. *Eccles.* 7. 3. *Phil.* 4.8 2 *Cor.* 8. 20, 21.

2. 2. Now as all Testimony is of moment, according to the condition of him that giveth it, so also a good report among those that are good, is the onely true good report, and chiefely to be considered, to wit, to be praised by a man that is generally praysed himselfe, 2 *Cor.* 8. 18.

3. 3. And yet the testimony of those that are without the

Church

Church, so they are not desperatly wicked, is not to be neglected, 1 *Tim.* 3 7.

4. 4. A good report because it is not a Vertue, but onely a testimony of Vertue, ought never to be prized before Vertue or our duty, 2 *Cor.* 6 8. We ought not to seeke Report by deserting Vertue.

5. 5. Moreover a good Esteeme is first to bee sought in the heart and Consciences of men, rather then in their expressions, 2 *Cor.* 4. 2. & 5. 11, 12. and from solid workes of Vertue, rather then from an applause gained by cunning Art, 2 *Corinth.* 3. 1, 2, 3.

6. 6. Besides, a good esteeme is to be laboured for, and preserved, not for it selfe, neither for our selves, as if wee were bound to beleeve other mens judgements upon our deeds more then our owne, but principally for the glory God, *Gal.* 1. 24. 2 *Thess.* 1. 12. and that we by our example or deeds might more benefit others, 1 *Thess.* 1. 7.

7. 7. And for this reason, those men are bound to have a speciall care of their credit and esteeme, who by reason of their parts or function, are specially called to the promotion of Gods honour, and the good of mankinde, *Neh.* 6. 10, 11. 1 *Tim.* 3 7. 1 *Sam.* 2. 17, 22, 23, 24.

8. 8. Yet this difference is to be observed, that we lesse esteeme our credit in those things, which doe not much concern Gods honour, and that we more regard it in those things which doe more concerne that. So *Paul* contemning the credit of humane Wisdome and Eloquence, 1 *Cor.* 2. 2. & 2 *Cor.* 12. 6. did specially regard the credit of knowing Christ truely, and was chiefly sollicitous about the credit of his Calling, faithfulnesse, and constancie, 2 *Cor.* 1. 17, 18. Nor indeed is any mans credit impaired, for that he is undeservedly and injustly thought poore, base, or lesse learned, eloquent, or witty then another. For a good esteeme is not the Testimony of Wealth, Titles, or Learning, but of Vertue.

9. 9. A man may sometimes smoother up his discredit in silence, as in case there be no convenient occasion offered of refelling the same to any purpose, and there may bee some hope that the discredit will of it selfe so vanish, that it may redound rather to the good, then dammage of others, *Matth.* 27. 12, 13.

But whosoever he be that without some such reason neglects his undeserved discredit, when it is not without Scandall to others, is not so much to be thought patient, as prodigall and cruell.

10. 10. He who disparageth himselfe, by imputing a crime to himselfe which he never did, doth not by his lye offend onely against the Truth, but against his Neighbour also, by leaving a Scaudall to him, and against himselfe, whilst he robs himselfe of a good that ought to bee preserved, and against God too, whose grace in this part is disavowed, and whose name perhaps upon this occasion may be blasphemed, *Iob* 27. 5.

11. 11. Yet a man may in some sort defame himselfe, by revealing some hidden crime, if there be any cause offered; as for example, if the great necessitie to aske advice, or to disburthen his heart of griefe, or if this be necessary, or some great inconvenience to others, may hereby be prevented.

Chap. XV.

Of Rash Censure.

Quest. 1. *What is rash Censure?*

1. *Ans.* 1. It is an Opinion or beliefe of any mans badnesse, conceived without just ground.

2. 2. It is called an Opinion or assent, because a private Censure may be in the thoughts of the heart, without any expression of probation of the same thoughts, which must necessarily be done in publike judgement.

3. 3. The Object of this rash Iudgement or Censure is seated in the badnesse of another, because the evill of the sinne, is the onely thing that hindreth a good repute; We generally say in the badnesse or wickednesse of another, because the Iudgement may passe not onely upon some fact which is it selfe a sin, but also upon the state which any man is in, as if he bee in the state of sinne, *Luke* 19. 7.

4. 4. The difference properly doth consist in the lightnesse, or insufficiency of the proofes upon which the censure is grounded:

ded: in which respect it is properly termed Rash, which if it went upon good and firme arguments, were prudent and iust. But these Arguments and Reasons are not onely requisite in the thing it selfe, but must also bee evidently knowne to him that passeth the Iudgement: For a true Censure may be Rash, as a true assertion may be a Ly in him that telleth it.

5. 5. Now those grounds are tobe esteemed light and insufficient, which upon sober consideration of all the circumstances, are not thought sufficient to produce such an assent as passeth. For those Reasons which are to light to fasten an ill report upon one man, may be strong and iust enough to fasten it upon another; and those which are light to perswade one ill opinion, may be forcible to perswade another, those which are light to ground a firme assent, may be iust to ground a weaker assent, or a suspition which is onely an inclination of the minde to assent, or to doubt, where the minde is in suspence, and cannot incline to either side.

Quest. 2. *Whether or no, and how rash judgement bee a sinne?*

6. 1 It is a sinne of Lightnesse, and so against Prudence.

7. 2. It is repugnant to that naturall Principle, *Doe not that to another, which thou wouldest not have to be done to thy selfe.* For there is no man who would willingly have his Neighbour to Iudge rashly of him, or his Actions.

8. 3. It impaires the good of our Neighbour and is repugnant to his Right. For every man hath title to a good repute, as a commodity trusted in the bosomes of other men, till such time as hee himselfe by his owne misdemeanours shall, as it were, fetch it away thence.

9. 4. It begetteth a contempt of our Neighbour, *Rom.* 14. 3. whence it cometh to passe, that hee may undeservedly, bee held unworthy of offices, or benefits.

10. 5. It is an usurpation of the Judgement and authority of God, in as much, as it either judgeth of things hidden and knowne to God alone, or else, that it frames to it selfe a Law of judging, and doth not receive any, which is onely proper to God, *Rom.* 14. 4. *Jam.* 4. 11. 12.

Quest. 3. *What may bee the difference of the sinne in rash judging?*

11. *A.* 1. Rash judgement may sometimes proceed from the simple errour of the apprehension, or else from inadvertency, whereby it may come to passe, that those proofes of some wickednesse may bee held sufficient, which indeed are not so. This is a lighter offence, as proceeding from Common weakenesse: And it is a signe of this, when hee, that so judged shall bee ready upon better information to renounce his opinion.

12. 2. There is another kind of rash judgement, which proceedeth from a perversenesse of mind, whereby, a man is ready to judge perversely of another man, or some personall misprision, whereby a man will easily bee perswaded to beleeve evill of this, or that man, towards whom hee is peevishly inclined. And a signe of this, is such a pertinacy, which willingly neglects the triall of the reasons or proofes, upon which the judgement is grounded, and a willingnesse to persist in the same perverse opinion, and such a kind of rash judgement, is indeed voluntary, and a grievous sinne.

Question 4. *Whether or no, and how things in themselves doubtfull, may be interpreted upon the better part?*

13. *A.* 1. Doubts upon things, ought to bee carried according to the weight of the proofes, without any inclination to either side.

14. 2. Doubts about persons in those things, which make to the good or ill repute of the persons, are absolutely to bee interpreted in the better sense, 1 *Cor.* 13. 5.

15. 3. But wee must not take this, as if *positively* and *speculatively*, wee ought certainely to judge those men honest, of whose honesty wee never had any certaine proofe, (for so wee should bee bound to beleeve a falshood) but that negatively and practically, wee ought to judge well of things doubtfull, (that is,) that first, wee judge not ill of our Neighbour.

Secondly, That wee so behave our selves toward him in common duties, as if hee were honest, seeing, wee have no evidence to the contrary. And this is the judgement of charity.

16. 4. The Judgement of prudence is not repugnant to this Judgement of charity, that Judgement I meane, where-

by,

by, by way of amendment or caution, of some ill wee so behave our selves to some men in doubtfull matters, as if wee had some bad suspition of them, as when wee have a reasonable carefull eye upon our goods before some men, which wee know not, as if they were theeves; or when we doe somewhat harshly rebuke those men, whom wee take to bee honest, for their owne, or the common good. For in such cases, wee doe not interpret doubtfull things positively on the worse side, but out of a possible supposition, wee prevent the worse. And this kind of judgement is not onely lawfull, but in some cases necessary, as well by the *necessity* of the *Precept*, as of the *meanes* to *the end* aimed at *by our place* and calling. As in case of vigilant attention upon those men, who under fained showes deceive the unwary, or as the Apostle admonisheth us: *By good words and faire speeches deceive the hearts of the simple*, Rom. 16. 18.

CHAP. XVI.

Of Detraction.

Quest. 1. *What is Detraction?*

1. *A.* 1. In propriety of language, Detraction, is as much, as an unjust and secret violation of another mans repute. But in regard, this is the chiefe way of injuring another mans credit, therefore by the figure *Synechdoche*, it may, and is usually taken in such a sense, as it may imply any open contumely. Which differeth from Detraction, properly so termed, as rapine differeth from Theft, because it is done to one, that knoweth and resisteth the injury.

2. 2. And hence, Detraction is so much the more grievous sinne;

First, By how much it is the more unjust, as if it bee exercised against them, who are of an unblemisht conversation and manners, or if it be done with a direct intention of wronging another mans credit, and not out of any rash or pratling humour.

Secondly,

Secondly, By how much the more it injureth, as if it bee in a matter, which must needs carry with it, a great blemish to reputation, and in such sort as it may spread the further, and so too, that it cannot well bee pretented, as in scandalous libels.

Quest. 2. *Whether or no, hee bee truly a Detractour, who revealeth a true sinne of another mans, which otherwise would have beene concealed.*

3. *A.* 1. Hee, who doth such a thing without just cause is a Detractour, because seeing no other lawfull end of such revealing doth appeare, we must judge out of the nature of the thing, which in such a revealing is nothing else, but a spoiling the mans reputation, to the intent to hurt him.

4. 2. But if it bee done, either in respect to the amendment of the offender, or for the prevention of some great danger to others, or some such reasonable grounds, it is not a sinne. Because by this meanes, the lesse good is neglected, that the greater may bee procured; and a growing evill is some way repress and not promoted.

Quest. 3. *Whether or no, hee be a Detractour, who reporteth things, that make to an ill fame, which hee hath heard from others, without any other asseveration of them?*

5. *A.* If any man without some weighty reason, report such things, so that the hearers may bee very well induced to beleeve them, or if it be likely, that an ill suspition may from such a relation arise in the minds of men, then it is detraction: Because it is a cause concurring to the unjust violation of a mans credit.

Quest. 4. *When it is lawfull to defame another mans sinnes?*

6. *A.* 1. When they are publike either by the sentence of the Judge, or by the evidence of a notorious fact. For the authour of a crime, being in such sort defamed, hath forfeited his right to any good repute.

7. 2. When wicked men by dissembling their wickednesse, and making a fained shew of vertue, labour to get a good repute with the manifest danger of others.

CHAP. XVII.

Of Humility towards Men.

Quest. 1. *WHat, and of what kind is this Humility?*

1. *A.* 1. It differeth from the humiliation of our selves before God, and in respect of God: because in respect of God, our very soules are to bee subjected, and wee ought to acknowledge our selves not onely unprofitable servants, *Luc.* 17. 10. but nothing *Prov.* 30. 2. 3. 1 *Cor.* 3 7. *Gen.* 18. 27. and to bee abhorred, *Job* 42. 6. But such a dejection of our selves hath no place among men. For *Paul* professeth himselfe to have beene usefull to the Churches, and that hee deserved to bee beloved and honoured by them.

2. 2. Yet our Humility before men, hath dependance upon that Humiliation before God, 1 *Pet.* 5. 5. 6. *Prov.* 22. 4 Not onely because wee ought to beare our selves humbly before our brethren, out of conscience towards God: But also because a sense and apprehension of our owne vilenesse and unworthinesse before God maketh us truly humble; and fitteth us in all respects for true humility.

3. 3. Humility towards men, is a vertue, whereby a man hath a care, that hee exalt not himselfe above his degree, *Matth* 23. 12 *Luc.* 14. 11. and 18. 14. *Rom.* 12 3. 2 *Cor.* 10. 13. 14. 15. And doth not willingly commend himselfe, 2 *Cor.* 10. 12.

4. 4. Therefore, hee that is humble affecteth not any outward signes of Eminence, *Matth.* 23. 6 7. 8. *Luke* 14. 7.

5. 5. He prizeth others highly and labours to waite upon them, *Phil.* 2 3. *Matth.* 23. 11.

6. 6. He patiently endureth any contempt of himselfe, so farre as it appertaines to him: 2 *Cor.* 5. 12 13 & 12. 10.

7. 7. He aspireth not to high things. *Psal.* 131.

8. 8. And yet he doth not renounce the gifts which God hath bestowed upon him: 2 *Cor.* 1 5 Nor doth out of the dejection of Spirit refuse any function to which he is called: *Gen.* 1. 6. 7.

CHAP. XVIII.

Of Pride and Envy.

Quest. 1. *IN what thing, doth pride towards our Neighbour consist?*

1. *A.* 1. Pride in common is that, by which one doth inordinately goe beyond that which hee is. Whence it is commonly defined, an inordinate affectation of ones proper excellence. From this disposition, it doth immediately follow, that the proud man refuseth to be subject to others; and in this respect, it chiefly lookes towards God, to whom all ought to subject themselves. And it is found at least *interpretatively* in all sinne; because hee that sinneth refuseth to bee subject to the Divine will.

2. 2. But in respect of men, although their bee some such simili ude of Pride towards superiours, to whom proud men will not bee subject: Yet hath it another consideration, in respect to inferiours, to whom they will not descend as they ought; and in respect to equals, to whom they desire to bee, or at least seeme, superiours.

3. 3. This Pride as it is in the heart, thought, and affection, is called the lifting up of the heart, 2 *Chron.* 28. 19 *Eze.* 28. 1 as it is in the outward gestures, it is called the haughtinesse of the eyes *Prov.* 6. 17. as it is in words, it is called boasting; *Prov.* 12. 9 and 20. 6.

4. 4. The same Pride as it is busied about fame, and empty praises, is called vaine glory; as it is busied about honours, and dignities, it is called ambition: as about the ostentation of some great vertue, which one hath not, it is called presumption.

5. 5. This sinne doth then directly hurt ones Neighbour, when a proud man undeservedly prefers himselfe before him: but chiefely if it bee done with any contempt, contumely, or dis esteeming of his Neighbour.

6. 6. But because it is the proper effect of Pride, to set ones selfe before his Neighbour, it singularly appeares in that

perti-

pertinacy, by which one will stick to his owne opinion, or cause, against the judgement of others without any reason. Hence almost arise all discords, and contentions: and therefore in this consideration, also Pride is the cause of many sinnes against our Neighbour, *Prov.* 13. 10.

7. 7. From Pride also Envy properly flowes: by which, a proud man will not, or cannot with a willing mind see anothers good, because by that his excellency seemes to bee diminished.

Chap. XIX.

Of the mutuall obligation betwixt those that are superiour onely in age, and gifts, and their inferiours.

Quest. 1. *What is the duty of such Superiours?*

1. *A.* 1. All Superiours of this kind ought to endeavour to goe before their inferiours, by some eminent example in living well; *Tit.* 2. 4 1. *Pet.* 5 3. The reason is, because of those which have received more, more also is required; *Luke* 12 48. and that, for others good, and especially for theirs which have received lesse. But hee which is superiour in good parts, hath received greater meanes of living well: and hee which is superiour onely in age, hath at least greater experience. Therefore from either somewhat more is required, then can bee expected from the inferiours, which conduceth to their good by the meanes of an eminent example.

2. 2 Hee which excels in some gift, ought readily to impart it to the benefit of others. The reason is, because those gifts which wee have received of God, are not meerely ours, as if wee were absolute Lords of them: but we are only dispensers of them, and in the dispensing of them, the will of the Lord and Giver, is to bee respected, which requires, that they bee referred to his glory, in the right use of them towards other men; *Rom.* 1. 14. *I am a Debter*, &c.

Quest. 2. *What is the duty of inferiours towards such superiours?*

3. *A* 1. The inferiours owe to them a lowly reverence or honour with ſubmiſſion. The reaſon is, becauſe all are to bee honoured according to their degree: and the degree of thoſe ſuperiours is above others, therefore, the reſpect which is due to them, ought to bee joyned with acknowledgement of ſuperiority, which is honouring, or lowly reverence.

4. 2. That reverence ought not to bee performed by internall eſtimation onely, but by words, geſtures, and deeds alſo.

5. 3. Inferious alſo ought willingly to learne thoſe things of ſuch ſuperiours, as will bee for their proficiency in living well: and theſe things they have learned, they ought upon juſt occaſion, gratefully to profeſſe, *Act.* 18. 26.

CHAP. XX.

Of the mutuall obligation betweene Superiours in power, and thoſe which are ſubjected to them.

Queſt. 1. *WHat is the duty of this kind of Superiours?*

1. *A.* 1. They ought to procure as much as in them lyes, for thoſe which are their ſubjects, that they may lead a quiet and peaceable life in all godlineſſe and honeſty, 1 *Tim.* 2. 2. The reaſon is, becauſe hee which is ſuperiour in power, is the Miniſter of God for good to others, *Rom.* 13. 4. Therefore hee ought firſt ſo to direct all his power, that God, whoſe Miniſter he is, may bee honoured by it: and then, that from the ſame power the greateſt good may come to the ſubject.

2. 2. Hence, they ought as much as in them is, 1. To procure for their ſubjects all meanes of living well. For the foundation and chiefe act of ſupreame power amongſt men, is the communication of good, in reſpect of which, thoſe, to whom it is communicated, depend on him that did beſtow it, and are ſubject to him.

Secondly, to free them from danger or feare in doing well, for this is protection, which is the conſervation of the good they have; and therefore it is a kind, at leaſt according

to

to the continuation of it, of communicating good.

Thirdly, to ſtirre them up to good by all juſt meanes, and draw them from evill; for that is the end of the meanes of their ſupport and conſervation.

Queſt. 2. *What is the duty of ſubjects towards thoſe which are Superiours in power?*

3. *A.* 1. They owe to them that ſpeciall reverence, which not onely reſpects eminency in degree (for ſuch is due to our Superiours either in age, or gifts) but alſo originall eminency, on which they doe depend according to their well being, in ſome way as on it's cauſe.

4. 2. They owe to them ſubjection, by which they ſo acknowledge their power and authority, that they ſtudy to preſerve it unhurt. For the power and authority of the Superiour, can no more actually ſubſiſt, without this ſubjection, then one relative without it's correlative. To this ſubjection, not onely all violent inſurrections, but contempt alſo, and diſeſteeme is repugnant. For although this ſubjection towards men, is not properly of the ſoule it ſelfe, yet it ought to proceed from the ſoule; *Epheſ.* 6.6.7. *Col.* 3. 23.

5. 3. They owe to them obedience, by which they are ready to performe thoſe things which are appointed by them. This obedience is diſtinguiſhed from ſubjection, as the ſpeciall from the generall. For ſubjection in common, reſpects the authority, and power of the Superiour; but obedience reſpects the precept, or command which proceeds from that power.

6. 4. Hence, Firſt, there may bee ſubjection, where there is not obedience, as in the humble denying of obedience, when that which is commanded by the Superiour, is manifeſtly unlawfull.

7. 5. Hence alſo, Secondly, the rule, of obedience and reaſon, why it is not to bee performed, in unlawfull things, floweth; becauſe no man is bound to obey any one, but as farre as hee is ſubject to him, but God will not, that men ſhould be ſubiect to men, either to doe unlawfull things, or to ſinne.

8. 6. They owe to them an humble gratitude, by which they muſt ſtudy according to their ability to recompence thoſe benefits, of which they are made partakers by their power.

Chap. XXI.

Of the mutuall obligation betweene Man and Wife.

Quest. 1. *How the Husband ought to beare himselfe towards his Wife?*

1. *Ans.* 1. Hee ought to reckon of his Wife in all things, as his neerest Companion, and as part of himselfe, or of the same Whole, in a certaine parity of honour, *Ephes.* 5. 28, 29.

And hence first, there ought to bee a most sociable and intimate affection betweene Man and Wife.

Secondly, A cruell, offensive, or contumelious usage of the Wife, is altogether different from the true nature of wedlock, *Colos.* 3. 19.

Thirdly, There is a singular Honour in a practicall way due from the Man to his Wife, 1 *Pet.* 3. 7.

2. 2. Nevertheless, hee ought in all things to beare himselfe, as the head of his Wife; 1 *Corinth* 11. 3.

And hence first, Hee ought to excell in knowledge and prudence, that so hee may rightly give example, governe, and direct the Wife depending upon him, 1 *Pet.* 3. 7. 1 *Cor.* 14. 35.

Out of which prudence, hee ought often to depart from his owne justifiable right, and consider the infirmity of his Wife, and bee more forward, then shee in the patient toleration of all weakenesses, 1 *Pet.* 3. 7.

3. 3. Hee ought to provide for her all things necessary, according as his estate and condition give leave, 1 *Tim.* 5. 8. Hee ought to governe her in those things, which belong to good manners, and houshold affaires, *Numb.* 30. 14.

Quest. 2. *In what sort ought the Woman to beare her selfe to her Husband?*

4. *Ans.* 1. Besides the Common duty of sociable and intimate affection. Shee ought in the first place to submit her selfe to him as to her head, 1 *Cor.* 11, 3. *Ephes.* 5. 22. *Colos.* 3, 18. 1 *Pet.* 3. 6.

5. 2. Shee

5. 2. Shee ought so to carry her selfe, that shee may bring honour, (and if it may bee) gaine to her husband, *Prov.* 12.4. and 14. 1. and 31, 10, 11, 12, &c.

6. 3. Shee ought with feare and submisse reverence, have a care that shee doe not offend her Husband, *Ephes.* 5. 33. 1 *Peir.* 3. 2.

7. 4. Shee ought in all things so to behave her selfe, that her Husband may content himselfe in her, as in another himselfe, *Psalm.* 45. 11, 12.

Chap. XXII.

Of the Mutuall obligation betweene Parents and Children.

Quest. 1. *What ought Parents to doe for their Children?*

1. *Ans.* 1. They are first bound to nourish their Children, till they are fit to helpe themselves; 1 *Tim.* 5. 8. And this duty ariseth out of the very propension of Nature, which is common to Man and Beast. For even wild Beasts doe nourish their young, till such time as they grow somewhat bigge. And out of this reason, it must needs follow, that it is a sinne in that Mother, that without some just cause hindring, doth not nurse her Children with her owne breasts.

2. 2. They are bound either by themselves, or others, to bring them up in the Discipline, and feare of the Lord; *Ephes.* 6. 4. And the reason is, because Parents ought not onely to provide that their Children may live, but that, (as farre as in them lieth) they live well to God.

Hence first ought (they according to their apprehensions) instruct them in the Principles of Religion, that they may from their tender yeares conceive the seeds of conscience, religion, and good manners 2 *Tim.* 3. 15. 1 *Reg.* 18. 12. *Prov.* 4. 3, 4. and 31, 1 2.

Secondly, They ought by all fit meanes to deterre them from evill, and incite them to good; 1 *Sam.* 3. 12. And for this reason, not only a verball, but a reall correction is in its place requi-

requisite, *Prov.* 13.24. and 19. 18. and 22. 15. and 23. 13. But yet such a moderation this here to bee observed, that the Children bee not provoked to wrath, *Ephes.* 6. 4. *Col.* 3.21.

3. 3. They are bound so to exercise their paternall authority, that it may redound to the greatest benefit of their Children, not onely while they are in their Nonage but afterwards also. And to this place, two things chiefely have respect:

First, That they provide for them some honest, and fit course of life, *Prov.* 22.6.

Secondly, That when it shall bee needfull, they provide for them an honest and fit marriage, 1 *Cor* 7. 38.

Quest. 2. *What, and of what kind is the power of Parents?*

4. *Anſ.* 1. The power of Parents, is the title, that they have over their Children by reason of the generation, and education of them. And hence, all Paternall authority, is terminated in the good of their Children, by governing and restraining them, nor may it be extended to the power of life and death.

5. 2. The chiefest power of Parents over their Children, is then, when they are destitute of the use of right reason: for so long, all the actions of the Children, are subject to the command of the Parents, because they are not able to governe themselves.

6. 3. When they are arrived at their perfect use of reason, the power of the Parents doth chiefely consist in those things, which seeme to bee of moment for the government of the Common family. In respect of other things, the authority is lesse in the Parents, but the bond of obedience, seemes to bee stronger upon the Children, because then they doe more understand what they are to their Parents.

7. 4. After, that by the explicite or implicite consent of their Parents, they are seated in their owne power: then doth the authority of Parents (as it is properly so called) cease, though on the Childrens part, the duty of gratitude, observance, and filiall piety, may never have an end.

Quest. 3. *What are Children bound to doe for their Parents?*

8. *Anſ.* 1.

8. *Anſ.* 1. They owe to their Parents, as their Parents doe alſo to them a ſingular love, the want, of which naturall affection, is reckoned among the moſt odious vices, *Rom.* 1. 31.

9. 2. They owe a ſingular reverence and honour, as the words of the fift Commandement intimate, to which contempt, mocking and ſcoffing them, are oppoſed as moſt abominable ſinnes, *Lev.* 20. 9. *Deut.* 27. 16. *Prov.* 20. 20, *Prov.* 15. 5. and 30. 17.

10. 3. They owe them ſubjection and obedience, 1 *Tim.* 3. 4. *Tit.* 1, 6. *Epheſ.* 6. 1. *Col.* 3. 20.

11. 4. They ought to have a ſingular patience, in hiding and bearing with the infirmities of their Parents, *Prov.* 23. 22. *Gen.* 9. 22.

12. 5. They ought to feare them, *Lev.* 19. 3.

13. 6. They ought with all gratitude to repay their love and care in doing good to them as occaſion ſhall ſerve, 1 *Tim.* 5. 4. *Matth.* 15. 4. 5. 6. *Marc* 7. 12.

14. 7. All theſe duties ought ſo to bee performed by the Children, that they may beare the name of piety, 1 *Tim.* 5. 4. Becauſe the Parents in regard to their Children, doe beare a ſingular image of God, as hee is the Creatour, Suſtainer, and Governour.

Chap. XXIII.

Of the mutuall obligation betweene Maſters and Servants, what, and of what kind it is.

1. *Anſ.* 1. Servitude is much different from the ſtate of a child.

Firſt, In reſpect, it is not from nature, as that of a child, but either undertaken by voluntary conſent, or elſe impoſed by way of puniſhment.

Secondly, In that the condition of a Sonne tendeth chiefely to his owne proper good, not of his Father; but ſervitude doth aime directly at the good of the Maſter, and not of the Servant.

Thirdly, In that Children are not ordinarily enjoyned any worke, but what is ingenuous, but Servants are bound to doe all kind of worke.

Fourthly, In that the subjection of Children is not alwayes in the same proportion and equality, but Servants owe their perpetuall endeavours without all distinction of time.

Fiftly, That in all things, Children are more tenderly and favourably to bee used then Servants, *Prov.* 29. 21.

2. 2. Perfect servitude, so it be voluntary, is on the patients part often lawfull betweene Christian and Christian, because indeed it is necessary: but on the Masters part who is the agent, in procuring and exercising the authority, it is scarce lawfull; in respect, it thwarts that generall Canon, *What you would have men doe unto you, even so doe unto them; Matth.* 7, 12.

3. 3. Perfect servitude, by way of punishment, can have no place by right, unlesse for some hainous offence, which might deserve the severest punishment, to wit, death: because our liberty in the naturall account, is the very next thing to life it selfe, yea by many is preferred before it

Hominum adscriptitiorum. 4. 4. The condition of those men, who are for ever bound and enslaved to some certaine kinds of work: And of other Servants, who hire themselves out for a time at such or such a price, is not perfect servitude.

5. 5. Servants owe to their Masters subjection as well as honour; And therefore, they ought not to runne away from their Masters: because this were the same, as to take away another mans proper goods; and so no lesse unlawfull then very Theft, *Ep. ad Philem.*

6. 6. They ought to obey their Masters in the Lord, in all things, wherein they are subject. And this obedience, should not guide it selfe with an eye upon the knowledge of Men, but of God; nor should it aime chiefely at the reward to bee receiv'd from Men, but from God; *Coloss.* 3, 22, 23, 24. *Ephes.* 6. 5, 6.

7. 7. They doe not onely owe this subjection and obedience to good and mild Masters, but also to the bad and harsh, 1 *Pet.* 2. 18. And the reason is, because the primary ground of this duty is not the merit of the Masters, but the ordinance of God, *Rom.* 13, 3. But those Servants, which have faithfull, and

good

good Masters, ought not thence take any occasion to bee slack in their subjection and obedience, but rather so much the more encrease it. Because both their owne charity and their Masters merit it. Gratitude is hence augmented: and so where the Masters deserve more, and the Servants are more engaged, the servile duties ought not there to bee slackned, but the rather encouraged, 1 *Tim.* 6. 2.

8. 8. It is the generall duty of Masters, that they doe not exercise an absolute Dominion over their Servants; nor imagine, they are granted any such jurisdiction, but a limited Dominion, whereof they are to give account to God, as the common Master of them, as well as their Servants, *Ephes.* 6. 9. *Col.* 4. 1.

9. 9. They ought to give their Servants what is their due, *Colos.* 4. 1. (that is,) all things that are due to them for their labour, *Iac.* 5. 4. that is, all maintenance agreable to their service and attendance, such as is diet, cloathes, and lodging, *Prov.* 31. 15.

10. 10. They ought also to doe them what is fit *as well as just*; *Col* 4. 1. (that is,) such things, which though they cannot bee exacted by the Servants, as of right their due, yet ought of right reason to bee allowed; such offices are to shew some speciall favours to a Servant, that is, singularly trusty and discreet, *Prov.* 14. 35. and to promote him as much as is fit, *Prov.* 27. 18. and 17. 2. And not to forsake and cast off a Servant in his sickness, *Matth.* 8. 6.

11. 11. Moreover they ought to have a care that their Servants bee instructed in the Doctrine of Religion, and to see that they frequent holy exercises, and also to lead them in the right way, and to turne them out of the way of sinne, as appeareth in the fourth Commandement, *Prov.* 29. 12.

12. 12. They ought to beare themselves toward their Servants with humanity, and meekenesse; not imperiously, and domineering, dealing with them as if they were beasts rather then men, *Ephes.* 6 9.

13. 13. They ought to correct saucy Servants, *Prov.* 29. 19. or if they bee incorrigible, to turne them out of dores, *Psalm.* 101. 6.

Chap. XXIV.

Of the mutuall obligation betweene Ministers and their Flocks.

Quest. 1. *What is the duty of the Ministers?*

1. *Ans.* 1. They ought so to behave themselves towards the Congregation as Servants, and not Lords; 1 *Pet.* 5. 3. 2 *Cor.* 4. 5. Now they are Servants of God as their proper Lord; *Act.* 20. 19. And of the Congregation as the object, whereupon their paines and service is bestowed. And hence it is, that being considered, as they are Christs delegates, bringing and executing his Commands by speciall commission, they doe all things with authority; *Tit* 2. 15. Although considered in themselves in their manner of working, which concernes their persons, they are the Servants of all men; 1 *Cor.* 9. 19.

2. 2. They ought by all meanes to endeavour, to fulfill their ministery, *Col.* 4. 17. As well intensively in being zealous and instant in doing their duty, as extensively in looking to every part of their duty; 2 *Tim.* 4. 2. And all this constantly without thought of looking back, *Luk.* 9. 62.

3. 3. They ought in all duties of piety to behave themselves exemplarily toward their Flock, 1 *Tim.* 4 12. 1 *Pet.* 5. 3.

4. 4. They ought to put a manifest difference betweene the good and the bad, that they may convert the bad from their badnesse, and confirme the other in their good way; *Jer.* 15. 19. 23. 14. 15. 17. *Ezech.* 13. 18. 22.

5. 5. They ought to put some difference betweene those, that are more, and these, that are lesse perfect among those that are good. And accordingly accommodate and apply themselves in all things; 1 *Cor.* 3. 1. 2.

6. 6. They ought to performe all these things with singular diligence as souldiers; 2 *Tim.* 2. 4. as Husbandmen, 1 *Cor.* 3. 9. as Shepheards and Watchmen ready to give an exact account of all things to God, *Hebr.* 13. 7.

7. 7. They ought to doe all these things so, that they may appeare not to respect themselves, but onely the glory of God, and the edifying of his Church.

Quest. 2. *What is the duty of the people towards their Ministers?*

8. *Ans.* 1. They ought to shew them singular reverence for the dignity of their place, in which Christ hath seated them as his vicegerents; *Esa.* 52. 7. *Rom.* 10. 15. And this reverence though properly it bee but civill, yet in respect it is not onely enjoyned by the Religious worship of God himselfe, but is directly and immediately derived from it, and hath an individuall connexion with the same, it is therefore of a singular nature by it selfe, (that is,) participatively Religious.

9. 2. They ought to have them above measure deere; 1 *Thessal.* 5. 13. *Gal.* 4. 14. 15. For they who are made Partakers of a great benefit, cannot choose, but extreamely love those, by whom as by instruments, it was conveyed to them.

10. 3. They ought to bee obedient to them, *Hebr.* 13. 17. And this obedience, as it looketh upon the will of God, manifested by them to us, ought to bee spirituall in purely internall acts. It is also requisite, that obedience bee yeelded unto them in other things, which belong to their office, so there bee not in such things any shew of sinne, scandall, or any notable inconvenience.

11. 4. They ought to provide, that they want nothing to maintaine themselves decently, 1 *Cor.* 9. 11. *Galat.* 6. 6. *Rom.* 15 27. 1 *Tim.* 5. 17. Nor is this any free or charitable donation, but a just and exactible debt, *Ibid.* 18.

12. 5. All these ought so to bee performed, that it may adde cheerfulnesse to the Ministers in the performance of their duties; *Hebr.* 13. 17.

13. 6. But because, these things are not due for the titles sake, but for the Divine ordination and the workes sake; 1 *Thess.* 5. 12. 13. They are not therefore to be observed to Men-servers, nor to the absolutely unworthy.

Chap. XXV.

Of the Mutuall obligation betweene Magistrates and Subjects.

Quest. 1. *What kind of power is that of Magistrates?*

1. *Ans.* 1. It is the greatest of humane powers, because it is above all other, and ruleth them, *Rom.* 13. 1.

2. 2. It is the institution of God; that in generall, there should bee Magistrates and publike Governours, *Rom.* 3. 1. 2. 4. But that in speciall, it should bee in this, or that forme, is the device of men, 1 *Pet.* 2. 13.

3. 3. Hence, this power is not absolute, but carries a double limitation, one from the will of God, whose Minister every Magistrate is, *Deut.* 17. 18. 2. Another from that will of man, which is included in those conditions and Lawes, in which the power of rule is founded.

4. 4. The right of Kings, 1 *Sam.* 1. 8. 9. 11. which is quoted by some (as it is in the old translation,) to prove the unbounded power of their rule, doth no more prove any such power, then the same word doth approve and allow of the iniquity of the Priests, 1 *Sam.* 2. 13.

5. 5. It is not to bee denied, but that some people compelled by necessity, may so sell themselves over to a King, that they may bee all justly his slaves, *Gen.* 47. 23. But wee must not presume this, because it is not evident; because it is against custome, & against all naturall inclination: neither can it lawfully or justly bee aymed at by any Prince: because it is his duty chiefely to have an eye upon the common advantage of his subjects: Neither would such a government constitute a City or Body Politick, but rather a Lordly Domineering, and a monstrous slavery.

Quest. 2. *What is the office of a Magistrate?*

6. *Ans.* 1. Hee oweth to his subject an eminent protection, whereby they may stand safe from all perturbation, feare, or impediment in their honest course of life. 1 *Tim.* 2. 2.

Esa.

Esa. 32. 2. and hitherto belongeth the curbing and repression of the wicked, *Psalm.* 101. 8.

7. 2. Hee oweth to them eminent direction, by providing so for them, that they want no meanes, whereby they may bee advantaged in living well, *Psalm.* 72. 6. 7.

8. 3. The chiefe care of the Magistrate ought to bee, that hee promote true Religion, and represse impiety. *Esa.* 49. 23. *Psalm.* 2, 11. Examples of this care are commended in *David, Solomon, Iosaphat, Hezekiah, Iosiah, &c.* The businesse of the Lord, and the busines of the King, are not so disproportionate, (as you may see in the 2. *Chron.* 19. 11.) but that the care and knowledge of the things which are Gods, may well belong to the King: But they are thus truly distinguisht, that in the mannaging of affaires, the King play his part politikely, and the Priest his Ecclesiastically.

9. 4. The Magistrate ought to further and promote the externall happinesse of his subjects, and not disturbe and overthrow their fortunes by unjust exactions, *Prov.* 28. 15, 16.

10. 5. And to this end, their lieth upon the Magistrate a singular care of the Lawes and Iudgements, that they bee as well executed as constituted with all Iustice and equity; *Esa.* 10, 1. *Ierem.* 5. 1. *Deut.* 1. 16. 17. 2 *Chron.* 19.

11. 6. Hee ought to shew his subjects a good example, and that by reason of his place, in an eminent manner, *Psalm.* 101. 1.

12. 7. In his manners, hee ought to shew himselfe as a Brother to the rest, and in his function as a Father; *Deut.* 17, 20. *Esa.* 12, 21.

Quest. 3. *What is the duty of Subjects toward their Magistrates?*

13. *Ans.* 1. They ought specially to pray for them, and that all manner of prayer; 1 *Tim.* 2, 1, 2. *Psalm.* 20. And this duty is to bee performed, not onely in respect, the good of the subject, is included in the good of the Magistrate, *Ier.* 29, 7. 1 *Tim.* 2, 3. But because indeed, a singular part of the honour of God, depends upon their power and administration, 1 *Pet.* 2, 17.

14. 2. They owe to them singular honour, *Prov.* 24, 21. *Rom.*

Rom. 13, 7. And there is a double ground for this; First, The ordination, and very image of God, which shineth in their eminence, *Rom.* 13.

Secondly, Those blessings, which are derived to the Subjects by them, as instruments of God, *Psalm.* 72.

15. 3. They ought out of singular reverence have a care, least they passe any rash censure upon their government, *Exod.* 21, 28. *Eccles.* 10. 20. 2 *Pet.* 2, 10. *Jud.* 8. And the ground of this caution is:

First, That Candor which as it is due towards all men, so especially towards Superiours.

Secondly, The difficulty of searching the originals, and causes of publike businesse.

Thirdly, That moderation, by which wee ought to tolerate light infirmities and offences, and pardon them for publike quietnesse sake.

16. 4. They owe to them subjection and obedience, *Rom.* 13, 2, 5. *Tit.* 3, 1. And the ground of this is:

First, That supe eminency of power, which Magistrates have received for the direction of subjects, which cannot by any meanes attaine it's end without the obedience of those subjects, *Rom.* 13. 1.

Secondly, That common good, which floweth from this order of rule and subjection.

Thirdly, Feare.

Fourthly, Conscience towards God, *Ibid. vers.* 5.

17. 5. They ought to performe all duties toward them, and pay tributes, and the ground is:

First, The due care of the common good.

Secondly, The debt of gratitude, for those benefits which are derived to all through that publike administration.

Thirdly, The debt of Iustice, for the publike paines discharged by the Magistrates.

Quest. 4. *Whether or no, and how farre humane Lawes bind the conscience?*

18. *Ans.* 1. Nothing but the law of God doth properly, directly, immediately, and by it selfe bind the conscience:

First, Because the Conscience or Soule of man, is not properly subject to any, but God alone.

Secondly

Secondly, Because the onely rule of our conscience, is the Law of God written in our hearts, *Rom.* 2. 15.

Thirdly, Because man cannot indeed judge of the conscience.

Fourthly, Because they cannot inflict any spirituall punishment upon the conscience.

19. 2. Yet nevertheless, humane Lawes are to bee observed out of conscience towards God, *Rom.* 13.

Fifthly, Because the Law of God, hath constituted this power and order, and hath enjoyned us to yeeld obedience and subjection to the same; *Ibid.*

20. 3. Now, because the Law of God, doth directly and immediately enjoyne subjection to such supereminent power, therefore in all humane Lawes, the subjects are bound not to oppose them out of contempt of authority, nor thinke of any thing, which may carry the face of such scandalous rebellion; Because the contempt of authority, and the offence thereby given to others, is by it selfe a sinne against the Law of God.

21. 4. Those humane Lawes, which doe either urge or declare the Divine, or doe directly further the conservation thereof, doe bind even the conscience, and the reason is because such Lawes, in that respect doe partake the nature, and force of the Divine Law.

22. 5. Other humane Lawes, because they may bee either just, or unjust, or partly just, and partly unjust, and that by reason of the efficient matter, former or end, or in respect of this or that subject, or adjunct, therefore they doe not so absolutely bind, as that every violation of any of them should inferre a mortall sinne. For if it were so, then as many Lawes as there were, so many snares for soules there were, and they that live under Lawes, should bee subject to many more sinnes, then they who live among barbarous people, either quite without Lawes or but a few.

23. 6. The violation then of such or such a Law, which is purely humane, is not any speciall kind of sinne, in respect of the matter of Law, but is onely so farre forth a sinne, as it breakes the Law of generall obedience; inso-

much that all transgressions of such Lawes, may bee reduced to one kind of sinne.

24. 7. The obligation of a Law, must not bee stretcht beyond the just intention and mind of the Lawgiver. But it is to bee presumed, that no man would oblige his subjects to a mortall gilt and utter damnation, for every neglect of his will and pleasure. Nay if in some case, the Law cannot possibly bee observed, but some great dammage, scandall, or inconvenience must needs follow, it is to bee presumed, that the Lawgiver never intended, that the Law in such a case should bee observed.

25. 8. If the intention of the Lawgiver should bee unjust; nevertheless, the intention and end of the Law it selfe, if it (at least) bee lawfull, is alwayes just, right and the common good.

26. 9. The intention and obligation of a Law, ought not to bee stretched beyond the cause and ground of that Law; so that the ground or cause ceasing, the obligation of the Law is to cease too.

27. 10. The obligation of a Law ceaseth, when either through dis-custome, or some contrary custome, out of silent consent, or the connivency of the Magistrates, it is esteemed as abrogated. Now Magistrates may bee said to consent (at least interpretatively,) to the abrogation of any of their positive Lawes, when for a long time, and publikely, they know them to bee neglected, and yet they doe not reclaime them.

28. 11. Many Lawes are purely penall, so that they are well enough observed, if the penalty due to the breach bee undergone.

The reason is, First, Because the end of the Law is to deterre men from the common, or frequent use of such or such a thing, to which end, the constitution of some penalty may suffice.

Secondly, Besides in all such Lawes, there is a tacite compact and aggreement, that the penalty onely bee undergone upon breach of them.

Thirdly, Vnderstanding men never make any scruple of conscience in such Lawes, if there be neither contempt, scandall,

dall, nor any great dammage in the offence. Such are the Lawes against hunting, and fishing, and against the taking of fowle or fish, and against the use of this or that kind, of habit or meats, &c.

29. 12. Nor doth this penall Law bind a man to undergoe the penalty, unlesse the Iudge determine it so, that the penalty bee suffered, and for the most part too, not unlesse the sentence bee put in execution. For the penall Law binds onely in order as the punishment must bee inflicted, the delinqnent not being of his owne accord to undergoe or demand it, which were ridiculous.

30. 13. In all doubtfull cases, wee must presume upon the justice and equity of the Law, and the moderate intention thereof, or else upon the obliging force it beareth.

Chap. XXVI.

Of the Equity of the Mosaicall *Lawes, which are appendixes to the fifth Commandement.*

Quest. 1. *Whether it bee just, that hee, who strikes or curses his Parent, according to Law should bee punished with death? Exod.* 21, 15, 17. *Lev.* 20, 9.

1. *Answ.* 1. The equity of this Law, seemes to be approved by the Lord under the new Testament, *Matth.* 15, 4. *Mark.* 7. 10.

2. 2. Paricide of all sinnes against men is the most horrid; Now to strike or curse ones Parent, is a certaine degree of paricide.

3. 3. Those sinnes which are against nature, or against the Law of nature are most heynous: because that Law which is more written in our hearts, hath more of Law in it, in respect of the more cleere manifestation and concomitant conviction, whereby the contumacy of that man is more condemned, that shall violate such a Law, *Rom.* 1, 26, 27. 1 *Tim.* 5, 8. It is right therefore, that the most grie-

vous punishment may bee appointed for such, who are not afraid to commit such kind of faults.

4. 4. In such sinnes, there is a complication of many sinnes.

For first, The chiefest duty of charity is heynously violated in its prime object.

Secondly, The crime of greatest ingratitude is incurred.

Thirdly, There is a cleere profession of the worst kind of disobedience.

Fourthly, There is an open disclaiming of all reverence whatsoever.

Fiftly, The Image of God is foulely violated.

5. 5. Besides in that kind of sinne, are contained the seeds of many other sinnes.

For first, The bonds of domestick Discipline, being quite rent asunder, there is open way made to all licentious manner of sinning.

Secondly, By such courses, there is contracted a disposition and habit of contumacy and rebellion towards all rebellion, and even towards God himselfe.

Thirdly, The love of Parents, and the care necessary for their children is extinguisht.

6. 6. There are many conveniences doe arise from the constitution of so heavy punishment for this crime.

For first, Children will containe themselves in a dutifull carriage towards their Parents.

Secondly, Parents will bee the more carefull and exact in the right education of their Children, least by their fault, they perchance fall into that capitall offence.

Thirdly, Youth will bee exercised in the reverence due to all their Superiours, and to God himselfe, and also in the right estimation of the nature of the sinne.

Quest. 2. *Whether or no, is that Law in* Deut. 21, 18. *just, which appoints death to the rebellious child?*

7. 7. *Ans.* 1. The Equity of this Law, doth appeare by the causes of it.

For first, such a Child is here meant, who with riotings and drinkings, disturbes and destroyes the peace of the family

mily and estate of his Parents, *Verse* 20. *Prov.* 19, 26; and 28, 7, 24, and 29, 3. Now in such a Child, the crime of theft and robbery is eminent, and that too, with a singular aggravation in respect of the parties, against whom it is committed.

8. 2. An incorrigible Child is here meant, *Verse* 18. Now such a Child to his obstinate disobedience, hath annexed an absolute despaire of his conversion, insomuch, that nothing can bee expected from such a one, if hee should bee suffered to live; but that hee will bee hereafter, as pernicious to the Common-wealth, as formerly hee hath beene to the private family.

9. 3. Such a Sonne is here meant, as hath estranged from himselfe the affection of his Parents, and hath forced them to bee his most severe Accusers, *Verse* 19. *Prov.* 19, 26. which to some parents is worse then death; 2 *Sam.* 18. 32, and 19, 1.

10. 4. The like Equity appeares from the conditions, requisite to this Law.

For first, The execution of this Law, is not the pleasure of the Magistrate immediately, but in the will of the Parents, who for the most part doe rather offend by too much indulgence.

Secondly, This Law is enacted not as if it were an injunction commanded to the Parents, but as a power granted to them, to exercise if they please.

Thirdly, This power too, is not granted to all Parents, but onely to such, as those, who have discharged their duties in the private education and due correction of their Children. It is not permitted to others, to complaine publike of that untowardnesse and dissoluteness of their Children, which they may thanke themselves for, and they must beare those inconveniences, which they have brought upon themselves, as just judgements by God inflicted upon them.

11. 5. Moreover, by the event it appeareth, that the Law was not unjust, for although it cannot bee doubted, but Children in a family, were by this meanes better kept within the limits of their duty, yet wee meet not with any

example in the whole old Testament of any Child, that for this cause suffered death after this manner.

Quest. 3. *Whether or no, that Law bee just*, Deut. 17, 12. *that the man should suffer death, that hearkeneth not to the Priest or Judge.*

12. *Ans.* 1. The Equity of that Law, will easily appeare, if wee observe.

First, That it is not there meant of simple disobedience, but such a disobedience as carrieth with it petulancy, arrogancy, and sedition.

Secondly, 'Tis a disobedience in those things, which are manifestly and plainely determined by the Law of God.

Thirdly, It is meant of the disobedience of those, who by a speciall compact, have promised obedience.

13. 2. Nevertheless, in respect, this Law did partly depend on the peculiar state of that people, it cannot bee in its rigour extended to all people.

Chap. XXVII.

Precept. 6.

Of Meekenesse, Patience, Long-suffering, and Placability.

Quest. 1. *What bee the grounds of these vertues?*

1. *Ans.* 1. That Meekenesse towards God, whereby wee receive his word with quiet and composed affection, *Iam.* 1, 21, 22. and submit our selves unto his yoke, *Matth.* 11, 30.

2. 2. That Charity towards our brethren, whereby wee wish unto them all good, and pitty their afflictions, *Gal.* 3, 22, 23. *Ephes.* 4, 2. *Tit.* 3, 2.

3. 3. Humility, whereby wee are ready to submit to our brethren for their good, *Ephes.* 4, 2. *Col.* 3, 12, 1 *Pet.* 5, 5. *Phil.* 2, 3.

Quest. 2. *By what meanes are these vertues discernable from*

from other diſpoſitions, which beare ſome reſemblance with theſe, and uſually the names?

4. *Anſ.* 1, Theſe Vertues doe ſhew themſelves in quite different wayes, as reaſon perſwades, and as cauſe doth require, *Gal.* 4, 20. *Jud.* 22, 23. For it is not indeed, Meekeneſſe or Patience, but meere ſtolidity rather, which doth not conceive the cauſes and reaſons of things, and rightly weigh and ponder them.

5. 2. Theſe Vertues cauſe men, willingly to part with many things, which are properly their owne, but by no meanes will they ſuffer any thing of Gods right to bee bated, *Gal.* 4. 12. For it is not Chriſtian patience or meekeneſſe, but a meere ſtupid dulneſſe, which doth not, with zeale oppoſe it ſelfe againſt all ſinne, 1 *Sam.* 12, 13.

6. 3. Theſe Vertues doe ſo diſpoſe a man, that they doe not at all hinder him, but helpe him, in ſeeking the amendment of his brother that ſinneth, *Gal.* 6, 1. For it is too fond a tenderneſſe, and not meekeneſſe, which doth ſo much reſpect peace, that it neglects the care of it's duty.

7. 4. So that theſe kind of Vertues, though they ſhould never bee altogether wanting in a Chriſtian man, yet ſometimes, in reſpect of the exerciſe of them, they ought to bee intermitted, 1 *Cor.* 4, 21.

Queſt. 3. *By what motives is the mind of man, ſtirred up to the ſtudy of theſe Vertues?*

8. *Anſ.* 1. If wee conſider the meekeneſſe, patience, and long-ſuffering, which God ſheweth towards us; *Eph.* 4, 32. *Col.* 3, 13.

9. 2. If wee but conſider our ſelves, what wee have beene, *Tit.* 3, 3. and what ſtill wee are, *Gal.* 6, 1.

10. 3. If we conſider, how God can, and uſually doth, diſpence his grace, 2 *Tim.* 2, 25.

Chap. XXVIII.

Of Slownes to wrath, and of Wrath.

Quest. 1. *What kind of fault is Slownes to wrath?*

1. *Ans.* 1. It is a fault arising from defect of anger, by which the duty of justice, or charity, whereby a man is bound to admonish, chide, and punish an offender is intermitted.

2. 2. It hath indeed some resemblance with meekenesse, but such a one as boldnesse hath with fortitude, and obstinacy with constancy.

3. 3. It hath some shew of long-suffering, or that slownes to wrath, which is a vertue. But here is the difference, that the long-suffering man is slow to wrath out of understanding, and that not humane but heavenly, *Iam.* 3, 17. But this is either out of dulnesse of nature, or of humane and carnall wisedome.

4. 4. The proper evill therefore, in this slownes to wrath, (of which wee speake,) is when it is the cause of the omission of some duty to bee done, 1 *Cor.* 5. with 2 *Cor.* 7. 11.

Quest. 2. *What kind of sinne is Wrath?*

5. *Ans.* 1. It is a sinne in excesse of anger, because it observeth not the due meane.

6. 2. Now it is a sinne, First, in respect of the impulsive cause, when without just occasion one is moved to anger; *Matth.* 5. 22.

7. 3. Secondly, In respect of the degree or measure, though in a just cause, *Gen.* 49, 7.

8. 4. In the respect of the end, when it is not directed to the glory of God, and repressing of sinne, but is raised either for our credit sake, or our pride, or our profit. *Prov.* 13, 14, and 21. 24 and 28, 25.

9. 5. In regard of the direct effects, as when it breakes out into execrations and cursings, *Psalm.* 106. 33.

10. 6. In

10. 6. In regard of the indirect effects as when it bereaves a man of his understanding; *Prov.* 16. 32. *Luc.* 21. 19. Or renders him unfit to execute Gods Iustice, (*id est*,) to performe those duties which God hath prescribed and doth require.

11. 7. In regard of the time it lasteth, when in due time it is not appeased; *Ephes.* 4. 26.

Chap. XXIX.

Of Concord and Good-will.

Quest. 1. *IN what thing consisteth Concord?*

1. *A.* 1. Concord is commendable in that which is good, but not in that, which is naught. For otherwise bee the designe knowne to bee naught, which they conspire about it is faction not Concord; but if that which is naught seeme to bee good it is an apparent Concord onely, and not a true one; *Phil.* 1, 27. and 2. 2. and 4. 2.

2. *A.* 2. Hence true Concord is not properly among any but the good, because it is versed about that, which is good, which is not indeed any way sought for but by those, which are good themselves, Insomuch, that there is never any solid Concord among the wicked: because the object and ground of true Concord is still wanting.

3. *A.* 3. Concord is an agreement of Hearts or Wils about some desireable good: so that although in many things it may seeme little different from peace, yet it containes within it somewhat more; for wee may have peace with the wicked; *Roman.* 12. 18. but no Concord.

4. *A.* 4. Now because the Wils of men, may bee united in some one good, and yet not have a perfect harmony of opinions about those things, which belong to that good; therefore a dissent of opinions about those things, which are not absolutely necessary, although it somewhat take from the perfection of Concord, yet it is not repugnant

to Concord it selfe; *Phil.* 2. 15. 16.

Quest. 2. *Whether or no Concord bee a distinct vertue and necessary?*

5. *Ans.* 1. Concord as it implies an effect of union betweene divers parties, is not it selfe a vertue, but somewhat flowing from the vertue of those divers. But the love of Concord is an act of vertue. But the inclination and disposition to this love, is onely rationally distinguished from Charity.

6. *A.* 2. The desire of Concord is necessary; First, In respect of Charity from whence it flowes, and which it cherisheth, promoteth, and completeth.

Secondly, In regard of Iustice, whose impediments it removeth.

Thirdly, In regard both of publike and private felicity, which is more easily alwayes procured by the united forces of agreeing good men.

Quest. 3. *In what thing consisteth good Will?*

7. *Ans.* 1. It properly consisteth in that desire, whereby wee wish well to other men: But, First, The true and principall good things are to bee wisht both to others and to our selves; I meane Spirituall good things, and other things onely, as they may further these, 3 *Iohn* 2. 2.

Secondly, No good is to bee wished to one man, which may by any meanes bee prejudiciall to another. Therefore wee may not wish, that those may thrive either in wealth or honour, who plot mischiefe against others.

Chap. XXX.

Of Æquanimity.

Quest. 1. *What is Æquanimity?*

1. *Ans.* 1. Æquanimity is that Moderation in conversation, with men, whereby Concord good will and peace is maintained; *Phil.* 4. 5.

2. *A.* 2. Now this Moderation consisteth properly in a relaxa-

a relaxation of the strict and rigid Law, as reason shall thinke fit; all circumstances being rightly considered.

3. *A.* 3. But this Relaxation that may partake the nature of a vertue, is to carry an even temper betweene two extreames; so that it doe not without discretion relaxe or pardon, either all things or nothing.

4. *A.* 4. This moderation in the first place is to bee observed in our speech, so that wee doe not arrogate so much to our selves by our words as our due is; *Philem.* 18. 19.

5. *A.* 5. It must bee observed too in our deeds, that wee doe not alwayes indeed challenge that right, which by our speech perhaps wee maintaine to bee due; 1 *Cor.* 9. 15.

6. *A.* 6. The like Moderation is to bee observed in a gentle toleration of those infirmities in others, which wee cannot by any meanes cure; *Rom.* 15. 1. 1 *Thessal.* 5. 14.

7. *A.* 7. This same Æquanimity is to bee exercised in the interpreting of other mens words or deeds, so that wee allow of all that is good, and entertaine all doubtfull things in the better sense as farre as may bee; and that wee doe not too much aggravate what is evill, 1 *Cor.* 13. 5.

8. *A.* 8. It is to bee exercised in passing by and pardoning manifest injuries, when thereby either Gods glory, or the publike or private good of any men may thence bee probably expected, 1 *Cor.* 13. 7.

Chap. XXXI.

Of Manslaughter.

Quest. 1. *What is Manslaughter?*

1. *Ans.* 1. By Manslaughter is meant any unlawfull killing of a man, to which may bee referred the maiming of a man as being an imperfect and inchoate killing. Hence it is no sinne of Manslaughter,

where a man is killed by Justice. But to this Justice, thy conditions must needs concurre. First, That the cause bee weighty and just. Secondly, That it bee done by publike authority. Thirdly, That it bee done orderly and by just meanes. Fourthly, That it bee done out of right intention and zeale for Iustice, not out of wrath, hatred, or desire of private revenge, or any other inordinate passion.

Quest. 2. *What is a just cause that a man should bee killed.*

2. *A.* That onely in conscience ought to bee held a just cause, which God in his law hath set downe for just, either in expresse words, or by-cleere consequence: the life of a man is not subject to the pleasure of any but of him, who is the Authour and Lord of life. It is the part of all men to obey the Law which forbids murder, without any exception which is not allowed by the Authour of the Law.

Quest. 3. *Whether it bee not in some cases lawfull to kill the innocent?*

3. *A.* Out of intention and designe, it is by no meanes lawfull in any case:

But first, It is sometimes lawfull to deliver an innocent to some that will kill him. As in case, a Tyrant would quite destroy a City, were not some innocent man given to his rage: That innocent man is bound by the Law of nature to offer himselfe to dy for the safety of the whole Common-wealth: Nay the Common-wealth cannot retaine or defend him, but ought to urge him to the performance of his duty in this part.

Secondly, By accident an innocent may sometimes bee killed. As if in case necessity require, that some one or more guilty should bee killed, and they defend themselves by the interposition of one not guilty: Or in case, any man flying for his life through a narrow passage, cannot choose but trample upon another.

Quest. 4. *Whether it bee not lawfull, to kill a man sometimes by private authority?*

4. *A.* 1. It is sometimes lawfull to kill a man without giving any publike notice thereof, but it is then onely lawfull

full, when the cause doth evidently require, that it should bee done; and there is no possibility of making publike complaint: for in such a case every private man becomes a Minister of publike Iustice, as well by Gods allowance, as Mans consent.

5. *A.* 2. Hence it is no doubt, but a man lawfully sometimes in his owne defence kill one that assaults or sets upon him.

6. *A.* 3. But that this may bee lawfull. It is, First, Requisite that the assault bee violent and properly so termed; For it is force only which must be repelled by force, and not every injury.

Secondly, That the proper and true defence bee in the very act of the assault, at least in a *morall* sense if not in a *physicall*, and not any prevention of the assault or subsequent vindication; for if the asault may with any possibility bee avoyded, no reason will allow that it should come to this.

Thirdly, That nothing bee offred under shew of defence which is not necessary to that end, for if it exceed measure or the moderation of a blameless safeguard, it is not properly a defence, but one assault opposite to another.

7. *A.* 4. The justification or recovery of a mans honour, whether it suffer by words or any reproachfull signes, or by deeds, as by a blow, or any slanderous accusation; or by provoking to fight, or the like, is by some reduced to this kind of defense, but very unjustly.

For first, This honour, which is so much stor'd upon, is for the most part a vaine thing, depending on the opinion of vaine men, and by no meanes comparable to the life of a man.

Secondly, True honour is rather advanced then impaired by the contempt of such kind of injuries.

Thirdly, Any man may defend his honour by some other meanes.

Fourthly, That impaired credit, cannot bee made whole by the death of the Detractour.

Fiftly, If this were granted, the way were open to frequent Murders.

8. *A.* 5. Yet this defence is justly referred to the guarding of ones chastity, because hee that assaulteth anothers chastity, doth offer the greatest violence that may bee, and that with so heynous and irrepairable an injury, that it may seeme rightly to bee equall to death it selfe.

9. *A.* 6. It is rightly too extended to the defence not onely of our selves, but of others that are innocent. For this is required of the Law, that wee love our neighbour as our selves.

10. *A.* 7. Now the person assaulting or some other circumstances may bee such, that hee that is assaulted, should rather suffer death then resist with any such defence.

Quest. 6. *Whether in no case it bee lawfull to kill ones selfe.*

11. *A.* 1. To kill ones selfe out of direct intention so to doe, is one of the most heynous kinds of Murder.

First, It is a grievous sinne against the authority of God, who is the sole Lord of life.

Secondly, It sinneth against the goodnesse of God, whose great benefit it contemneth.

Thirdly, Against the providence of God, whose order of things it endeavoureth to disturbe.

Fourthly, It is a sinne against charity, whereby a man is bound to defend his owne life no lesse then his neighbours.

Fiftly, Against Iustice, which doth not allow any man for his private pleasure to deprive the Common-wealth and other Societies, of which every man is part of any one member.

Sixthly, Against the Common inclination of nature, and so against the Law of nature.

12. *A.* 2. It doth not excuse this sinne, though it bee done for the avoydance of any great evils whatsoever, or for the getting any great good whatsoever: or for revenge upon our selves for our sinnes past. For no man is a competent Iudge to decree such a thing upon himselfe: Not is evill to bee done, that good may come thereof, or

that

that other evils may not follow; and therefore in vaine is that fact of *Saul* by some excused; who fell upon his sword, least hee should have beene mocked by God and his Enemies; 1 *Sam.* 31. 4. And such was the fact of *Razis*, 2 *Mach.* 14.

13. *A.* 3. Nevertheless it is lawfull and sometimes just, that a man suffer himselfe to bee killed by another; and not forbidding him when it is in his power, whether it bee for the satisfaction of Iustice, or for the great good of others either publike or private, for this is not to doe evill, but onely to suffer it.

14. *A.* 4. It is lawfull too sometimes to expose ones selfe to such a danger, by which death must necessarily though indirectly follow. So a souldier may keepe his Station, or obey any command of his Leader though hee know hee shall therein bee killed. So *Sampson* (out of singular instinct) did *directly* intend to kill the *Philistims* and not himselfe, although hee fore saw, that his owne death must needs follow, *Iudg.* 16. 30. And somewhat like is the case of those, who with gun-powder blow up the ship they are in, least the Enemy should possesse her. For they doe not directly intend to kill themselves, but disadvantage the Enemy.

Quest. 7. *Whether or no the casuall killing of a man bee a sinne?*

15. *A.* 1. That is said to bee done by chance, which is done beside the scope and intention of the Doer. And this may bee done two manner of wayes. For it is either absolutely beside intention both in it selfe and in its cause, or in it selfe onely and not in it's cause. If man bee slaine the first way it is not Manslaughter, but onely *materially*, and so it is no sinne, because it is by no meanes voluntary; *Exod.* 21. 13. *Numb.* 35. 22. 23. *Deut.* 19. 5.

16. *A.* 2. If it bee done the latter way, it is the sinne of Manslaughter, but weightier or lighter, as it was more or lesse voluntary in the cause.

17. *A.* 3. And in such cases bee sinnes most, who doth some unlawfull act, whereupon immediately followeth the death of another: As if a man should unjustly

strike

ſtrike another without any thought of killing him, and yet his death ſhould follow upon the ſtroke.

18. *A.* 4. The next degree of ſinne, is when a man doth an unlawfull act, wherupon the death of another followeth *mediately or by* another party: As if a man ſhould cheriſh ſome Ruffian or notable Murderer, although hee doth it not to that intent that hee ſhould kill any body.

19. *A.* 5. Hee ſinneth heavily in this kind, who being about ſome warrantable buſineſſe, doth not take ſpeciall care to avoid Manſlaughter. As when any man diſchargeth a Gunne, or throwes a dart or ſhooteth an arrow without any care, not regarding whether any body bee in the way or no.

20. *A.* 6. But ſeeing, ſome are by duty bound to have a more ſpeciall care for the prevention of Murders, any negligence in ſuch perſons is joyned with the greateſt guilt: as if the Miniſters of publike Iuſtice doe not do their duties in preventing Murders and all cauſes or occaſions of them.

21. *A.* 7. Nor indeed can thoſe bee well excuſed, who neglect that duty, which out of Charity they are bound to performe, as in caſe one doe not ſuccour another in great danger, when hee may.

Chap. XXXII.

Of Duels.

Queſt. 1. *Whether or no Duels bee lawfull?*

1. *Anſ.* By Duels in this Queſtion is not underſtood every ſingle combate or fight betwixt two (for ſo the neceſſary defence of ones owne life againſt an aſſaulter ſhould bee called in queſtion;) but ſuch a one onely, which is directly and voluntarily undertaken, upon agreement and bargaine, with danger of killing or mayming. And ſuch kind of Duels are ſimply to bee condemned, as well in him that receives the challenge, as him

him that provokes, though the fault bee greater in him that provokes.

2. *A.* 2. There is no allowance of such a kind of fight in all the Scriptures, so that the Lawes of duelling (as also of drinking) were never of Gods writing, but of the Divels tradition for the ruine of Mankind. The combate of *David* with *Goliah*, besides that it was with publike authority undertaken, and for the common good; and as it were a partiall Battle, having no correspondence to a private duell agreed upon two, was also out of a singular motion of the Holy Ghost, and so not ordinarily to bee imitated.

3. *A.* 3. It is not a meanes apt, fit, or necessary to any good end. Not to the cleering of any doubtfull truth, or the quitting ones selfe of any accusation, because seeing, God hath no where promised, that he will by this meanes give a testimony to truth, to advise with or call his extraordinary providence thereto, is nothing else, but by a Divellish invention to tempt God. Not to the defence of worldly honour, because that honour which is to bee maintained this way, is vaine, and onely in credit with vaine men, who out of a perverse abuse and barbarous custome have cherisht such an opinion, which honour or reputation whosoever preferres before the honour of God, which must needs bee violated by such sinne, is not fit to bee reckoned among Christians. Not to the defence of the honour of God, as if any man should challenge an infidell, or accept a challenge from him, that so upon the event the true faith should appeare. Because so either the infallible truth of faith, should rely upon a fallible meanes, or else a miracle must be presumptuously expected at Gods hands, which cannot bee without tempting of God. Not to the execution of any just revenge, because neither is there any revenge allowed to private men, neither in that equall condition which Duellers are in, is there that power which is requisite to the revenging of injuries.

4. *A.* 4. A Duell is a Warre betwixt two, which is no more lawfull then betwixt many, and so is of the same

nature as a Civill Warre, which willingly or by compact to undertake all men would account for a madnesse.

5. *A.* 5. In a Duell, every man is his own Iudge in his proper cause, & that too being distempered by anger, rage, and desire of revenge, and subjects to himselfe to the same danger with his adversary, in either slight or waighty cause.

Chap. XXXIII.

Of Warre.

Quest. 1. *Whether or no Warre bee lawfull for Christians.*

1. *A.* It is called a Warre, when there is a strife by force, which is either privately undertaken of which wee spoke before, or publikely, which is now the Question.

2. *A.* 1. Warre by it selfe, nakedly and entirely considered is a kind of evill.

For first, On one side at the least, there is the evill of guilt or sin: becausse there can be no War just on both sides.

Secondly, On both parts there is the evill of punishment, for the many inconveniences, which it alwayes bringeth with it. Whence in the Scriptures it is reckoned among the heaviest of Gods judgements.

3. *A.* 2. Hence it is a signe of a barbarous and cruell man, if any one bee given to warre simply desiring it and delighting in it, *Psal.* 120. 7.

4. *A.* 3. Nevertheless by it selfe and intrinsecally considered it is not alwayes unlawfull, but it may bee warranted upon some conditions: for had it beene so unlawfull then certainely it had never beene allowed by God in the old Testament, which no body can deny.

5. *A.* 4. *Iohn* the *Baptist* the Forerunner of Christ in his Sermon of the Kingdome of God, or the Baptisme of repentance to the forgivenesse of sinne, *(ideſt,)* Of the new Testament, *Luc.* 3. 14. being asked about the duty of Souldiers, perswadeth them not to cast away their armes, but to use them rightly. And the like is the reason of

the

the Centurious and Souldiers, which were converted to CHRIST; *Luc.* 7. *Act.* 10. *Act.* 13. 12.

6. *A.* 5. CHRIST the Lord, *Matt.* 22. teacheth us to give unto *Cæsar* the things that are *Cæsars*, among which were payments for souldiers wages and costs of Warre, which it were unlawfull to supply, if Warre simply were unlawfull.

7. *A.* 6. The Apostle, *Rom.* 13. doth openly witnesse, that a supereminent power doth beare the sword, as the Minister of God, and therefore that the publike power of the sword is to such committed.

8. *A.* 7. In the Apocalipse are many Propheſies of Warres, which the Children of God should wage, and that with evident allowance.

9. *A.* 8. That higheſt power hath authority by the Law of nature (the Apostle in the 12. to the *Rom.* approving it) to repell injuries and vindicate the subject from them: But it often falleth out, that that cannot bee done without open Warre.

10. *A.* 9. Those things which are contrarily objected out of *Matth.* 5. and the like places doe not shew, that all Warre is simply unlawfull.

For first, There is no new thing there enjoyned, which cannot be shewed as a Precept in the old Testament, where Warre is allowed.

Secondly, Those things which are there said, are said to private men, in that they give any way to their affections and perturbations; Not to publike authority, which by God is constituted, a *Revenger to execute wrath upon him that doth evill*; *Rom.* 13. 4.

Thirdly, There the hatred of enmity and meere revenge, not the care of Justice is forbidden.

Fourthly, Some Hyperbolicall speeches are there used, that wee might bee instructed how wee should bee prepared in our minds with the greateſt patience where need requireth, and that wee ought to strive that way, to which by our nature wee are most averse.

Quest. 2. *What conditions are requisite to make a War lawfull?*

11. *A.* 1. There is required a just cause, that wee fall not into that fault which is so often with detestation recorded in the Psalmes; *They persecute mee without a cause.* Now every light and small injury is not a just cause of Warre, because Warre being such a thing which punisheth men with the most grievous punishments, it is not to bee undertaken, but upon some injury, which is great or heynous, either in it selfe, or in the consequences. Nor doth a great and heynous injury warrant a Warre, unlesse after the triall of all meanes of peace, *Deut.* 20. *Jud.* 20. 11.

12. *A.* 2. In the second place is required just authority. Now such an authority though in respect of a defensive Warre it is to bee found in every Common-wealth although imperfect; because all men have authority by the Law of nature, to defend themselves and to repell force by force, yet in respect of an assaulting Warre, it is not, but in the power of a perfect Common-wealth, which doth not depend nor hath any recourse to a superiour, but is in all things sufficient it selfe and entire in every point, which is requisite to a due Government. For an aggressive or assaulting Warre, is the supreame act of vindicative Iustice; *Ier.* 39. 5. and 52. 9. which kind of act can belong to none, but to a supreame Iudge, such a one as hath not any superiour, to whom hee is to have recourse, or by whom hee may demand fit satisfaction.

13. *A.* 3. Thirdly, A right intention is requisite: Not onely such a right intention in generall as aymeth at the glory of God, (which is the common condition of every good worke) but such a speciall one as immediatly concerneth the Iustice of Warre, (*id est,*) that the Warre bee not waged out of passion, or hatred, but out of zeale for Iustice, that Warre may alwayes tend to a right peace and tranquility as to its proper end.

14. *A.* 4. Lastly, There is requisite a just manner of waging. In which that generall rule of doing nothing contrary to the Law of God is as well to bee observed, as that speciall rule that wee doe no hurt to others, which is not

conve-

convenient and necessary for the compassing the end of the Warre: Nor may the received Law of Nations bee violated.

Quest. 3. *It is here a Question about the first condition, how farre those that wage Warre are to bee acquainted with the Iustice of their cause.*

15. *A.* 1. The Prince or Authour of the Warre, and those Souldiers of the higher ranke, who are admitted to Councels of Warre, are bound most diligently to weigh with themselves, and enquire of other prudent and religious men, whether or no they have just cause to make Warre. For, hee who maketh Warre, beares the place of a Iudge in the highest matter. Now a Iudge is bound to use all diligence in the examination of causes, that so hee may give sentence out of right judgement. It doth not therefore suffice to the Iustice of a Warre, that a Prince doe beleeve hee hath a just cause, but hee must bee very certaine upon triall of knowledge. And hence, the adverse parties reasons, are alwayes to bee heard, if they will discusse about, what is fit and good.

16. *A.* 2. If after sufficient examination and deliberation, the Iustice of the warre doe still remaine doubtfull, whether the one part bee in possession or not, there ought to bee no Warre made, because, hee who wageth Warre in a doubtfull cause,

First, Sinneth in that, what hee doth, hee doth it not out of faith.

Secondly, Hee doth rashly expose himselfe and others to most grievous dangers, as well of sinning, as of enduring the miseries.

Thirdly, Hee giveth and executeth the sentence of vindicative Iustice, without any manifest cause.

17. *A.* 3. Souldiers of the lower ranke, which are subjects to the Prince, making Warre, although in a cause manifestly unjust, they ought not to assist him, yet if after such triall as they may conveniently make, the cause doe not appeare unjust, they may fight for their Prince.

For first, Such are not bound, neither are they able exactly to ponder the causes of Warre; but are onely the

Executours of another sentence and instruments, which are not so much moved by their owne Councell or deliberation, as by the Counsell and deliberation of the principall cause.

Secondly, Because in a doubtfull cause, the safer part is to bee chosen. Now it is safer (where no injustice appeares) to follow the command of the Prince, and provide for his owne and his friends safety, then for anothers.

18. *A.* 4. Nevertheless, such Souldiers as are not subject to the Prince making Warre, ought not to assist him in the Warre, if they doubt the Iustice thereof, because in doubtfull cases, the safer side is to bee chosen; but Souldiers being, they are free men, if in such a case, they abstaine from Warre doe no man any wrong: and if they undertake such a Warre, they offer violence to their owne consciences, and expose themselves to a great hazzard of doing the greatest wrong that may bee unto other men. And hence is it manifest, that those Souldiers who have saleable soules, and are ready to undertake any warre where 'tis probable they may have more wages, doe lead a most wicked life, and are in no wise excusable.

Quest. 4. *In the second condition, it is a Question whether it bee lawfull for a Christian Prince in a just Warre to accept the aid of Infidels, or to give them aid in such a Warre.*

19. *A.* 1. This thing considered absolutely, and by it selfe is not unlawfull for even as it is lawfull in a just Warre to use the helpe of beasts, as of Elephants, Horses, &c. So also is it lawfull to use the aid of beastlike men. Wee have a warrantable example hereof in *Abraham*, who joyned his forces with the forces of the King of *Sodome*; *Gen.* 14.

20. *A.* 2. Nevertheless, by accident this fals out so often to bee unlawfull, that it ought not indeed to bee tried without speciall heed.

First, Because it beares a kind of show of diffidence, and inclination to compasse our ends either by right or wrong, and also of an unlawfull union with the wicked.

Secondly,

Secondly, Because hence usually, doe arise the greatest scandals both betweene Christians and Infidels.

Thirdly, Because Infidels usually keepe not faith, and so their ayd proves a losse.

21. *A.* 3. The *Israelites* did not onely sinne for those reasons, when they used the ayd of Infidels, but also, because they had a singular protection from God promised to them, nor could they bee vanquished, as long as they relied upon God, 2 *Chron.* 16. 8. 9. and 19. 2. 20. 36.

22. *A.* 4. Such a League of friendship as binds to a mutuall assistance to any Warre, whatsoever absolutely and without exception of cause is scarcely, or rather not scarcely fit to bee entred with any faithfull Prince, much lesse Infidell. For this were to expose ones selfe to the hazzard of a most heynous sin, and to suffer ones conscience to depend upon anothers pleasure.

Quest. 5. *In the third condition, it is a Question what what kind of sinne is the Minister intention of him, that makes Warre, as for hatred, envy, desire of honour, or riches?*

23. *A.* 1. A bad intention alwayes vitiateth any morall action whatsoever, because the end which is intended and moveth the Will, hath the greatest power in producing the act. Now in waging of Warre, the sinne of a bad intention is so much the more heynous, by how much the more unwillingly any Warre should bee undertaken, for the cruelty of its nature, though with a good intention and not without a just and necessary cause.

24. *A.* 2. Nevertheless, the worke it selfe (as it is a thing different from the action) is not changed either by a good or bad intention, for the intention is the cause onely of the working, not of the thing wrought, it appertaineth to the manner of doing, not to the manner of the thing done, which ought alwayes to bee esteemed by it its owne internall nature.

25. *A.* 3. Hence in a Warre undertaken upon just cause and good authority it is not unlawfull to use the helpe of those, who fight out of a bad intention, either out of hatred, violence, or ambition, or desire of prey.

26. *A.* 4. And

26. *A.* 4. And hence also a bad intention in a Warre otherwise just, although it bee a sinne, yet it doth not inferre any obligation of restitution, because in it selfe, it is not a sinne against Iustice, for even as a Iudge, who punisheth a man out of hatred though deservedly, although hee commit a sinne thereby, yet hee is not bound to restitution, even so nor hee, who out of hatred makes a just Warre.

27. *A.* 5. In an unjust Warre, the bad intention doth augment and aggravate the injustice thereof. For seeing the injustice of the cause, is sometimes qualified and excused by an invincible ignorance; a bad intention maketh, that such an ignorance cannot beare the force of an excuse.

28. *A.* 6. Besides, not onely that intention which is in it selfe bad, but also any vaine or frivolous intention, (as the ostentation of forces,) is not a fit cause for any man to make a Warre: because it is against right reason, to choose a dangerous and dreadfull meanes to compasse a vaine end.

29. *A.* 7. Moreover such a lawfull intention, as the exercise of Military forces and the gaining of experience, or the expectation of reward, though it bee in a just Warre, if they are principall motives to it, and not the right it selfe, cannot choose but viciate the whole action.

Quest. 6. *It is a Question in the fourth condition. First, What persons are they that wee may lawfully dammage by Warre, and how farre may wee dammage them.*

30. *A.* 1. Every just Warre is waged properly and directly against the Offendours and those that are guilty, that is against those, whose cause and fault it is, that the Warre was begunne. Therefore those onely in true vindicative Iustice ought directly and of purpose bee punished. For without some preceeding crime, no punishment can bee justly inflicted upon any man. So that the *Israelites* seeme to have sinned grievously, by slaying the Sonnes of *Benjamin* without choyce, *Iud.* 20.

31. *A.* 2. Among the guilty, neither Children nor ordinarily Women, nor indeed any other quiet men, who disagreeing are forced to stay with the enemies, ought to bee numbred.

32. *A.* 3. Those that are guilty, are not to bee hurt any

any further then the compassing the just end of the Warre doth require, that is so farre, that they make a faire restitution of the thing taken away, or that the injury bee sufficiently revenged, or a peace established.

33. *A.* 4. Those that are innocent may bee hurt, besides the intention of him that hurteth them, or by accident: as it fals out in any lawfull assault of a City or Ship, in which perhaps, there are sundry persons that are innocent; so in the spoile of goods, by which the enemy was some way more encouraged to a Warre: Because by such a conjunction, these innocents are reckoned with the guilty; and all the injury which is offered them, is indeed caused by those guilty men; who detaine them in their power, and from them restitution is due: Nevertheless Charity and Æquity doth require, that the Warre bee so mannaged as the innocent may bee as little damnified as is possible.

34. *A.* 5. And hence the leave given to Souldiers to spoile any City, as they shall please themselves cannot lawfully bee maintained, because among many other horrid things, which thence follow in such a pillage, there is no distinction set betweene the guilty and the innocent.

35. *A.* 6. Hence too it is rather to bee thought robbery then a just Warre, where the oppression of innocent husbandmen is intended, and such a kind of Warre is that, which *Ferdinand* the Emperour now wageth in *Germany*.

Quest. 7. *In what things may wee damnifie Enemies?*

36. *Anf.* In those things, which belong either to their just punishment or our necessary security, as in depriving them of life, outward goods, and liberty. In which things too, such a moderation is to bee observed as the rule of Iustice and the necessity of the security doe perswade. But there can bee no violence offered to chastity, or bee permitted without the guilt of a grievous sinne. For such things doe neither belong to Iustice, nor security, nor indeed can the sinne of the agent bee here seperated

from the punishment of the patient.

Quest. 8. *Whether or no it bee Lawfull to use deceits and stratagems in a just Warre.*

37. *A.* 1. God himselfe the Authour of Iustice, did by his owne mandate approve of deceits and Military stratagems in his people, *Ios.* 8. 2. as it is in many other examples; *Jud.* 7. 16. *&c.* and 20. 29.

38. *A.* 2. But now wee must not reckon lies among lawfull stratagems, because either to give an unlawfull promise, or breake a lawfull one, is alwayes unjust.

39. *A.* 3. Nevertheless, in stratagems 'tis lawfull, not onely to conceale your Councels and intents, but also by some deeds and other signes to make a shew of somewhat you do not intend. For although directly in words to expresse any thing that is false, is an uniustifiably, nevertheless, to expresse either by gestures or deeds some such thing, (*id est*,) to doe that, which probably may induce the adversary to guesse wrong, is no ly at all: Because those deeds which doe not of their owne nature, nor by any institution or mutuall agreement signifie this or that businesse, are not of the same nature or speech, and so have not any proportion to a ly, although they bee in a wrong sense taken by the Spectatours, and wee did foresee and desire, they would be so interepreted.

Chap. XXXIV.

Of the Æquity of some certaine Mosaicall *Lawes, which belong to the 6. Commandement.*

Quest. 1. *What right was there in that, hee which presumed to kill his Neighbour, should suffer death himselfe? Exod.* 21. 14.

1. *Answ.* 1. The sense is, and that most just, that the intent of killing a man, or the plotting anothers death, should bee punished with death.

2. *A.* 2. But this is to bee understood, not of every kind of desire to kill another, though in words expressed, but

but of such an intent so followed, that the Murder is in doing, (that is,) begunne to bee put into act, in so much, that the Murder may follow, as farre as was in his power, that desired it.

3. *A.* 3. Now such an intent, is to bee punished as the deed, because such a man, hath done all that in him lieth to kill the other, and so hath actively murdered him, though the passive designe did not perhaps follow. And so hee that wittingly and willingly did his endeavour to have the innocent condemned, is to bee punished as a Murderer, *Deut.* 19. 19.

4. *A.* 4. And such is the reason, in case a man by weapon or poison attempt to kill another, or if on purpose, hee set a house on fire, in such cases not so much the deed as the intent, not so much the event as the Will and Councell is to bee considered.

Quest. 2. *What right is there in that Law, of giving lesse satisfaction for the killing or hurting of a Servant, then of a Freeman? Exod.* 21. 21. 26.

5. *A.* 1. There is some difference betweene Servants and Free-people, for matter of striking, which comes hence; in that, Servants and Slaves, are by their condition obnoxious to blowes and stripes, and are compelled to answer their faults by the paine of their bodies; *Luk.* 12. 47. 48. But the condition of Ingenuous and Freemen, exempts them from all such kind of violence.

6. *A.* 2. Nevertheless, the Servant is not subject to his Master as farre as his life; but onely to the utmost of his endeavour, and in all things tending thereto. For God onely the Giver of life, is Lord thereof, nor can any but God, or hee that beares the authority of God, as a Iudge lawfully take it away.

7. *A.* 3. The Master therefore is not to bee excused, if hee strike his Servant with a weapon or instrument of slaughter, but if it bee with an instrument of correction, hee is, *Exod.* 21. 20.

8. *A.* 4. Hee that striketh his Servant with a rod, is not presumed to have done it with any intent to kill him, unlesse such force and cruelty were used that the Ser-

vant dye under his hand, or immediately after the blow.

9. *A.* 5. That reason, which is given in the 21. of *Exod. ver.* 21. (*For hee is his money.*) Doth not excuse a man in the Court of conscience, as if his money had procured him a title over the death of his Servant, nor indeed in the outward Court, but onely as farre as it is presumed, hee had no intent to kill him, but onely intended to chastise, and give him due correction; in as much, as hee had lost the money, hee bought him for.

Quest. 3. *What Æquity is there in that Law of the Beast, that killeth a Man?*

10. *A.* Vnreasonable Creatures are punishable for the killing a Man, not as if they had thereby contracted any sinne to themselves; (for they are not capable of any guilt:)

But first, That the Owners of such Beasts, might thereby bee punished, because they had not with diligence and care enough kept them in.

Secondly, That by this meanes, the life of man, might bee more tenderly esteemed, and all things that make against it, might bee had in the more detestation.

Thirdly, That beastly minded men by the death of such Beasts, might the more bee deterred from Murders.

Quest. 4. *What Æquity was there in that Law, which forbade men to kill some certaine Beasts? Deut.* 22. 6. *&c.*

11. *Ans.* Divers things of this kind are forbidden, not as if they were Murders or sinnes properly against Iustice;

But first, Because in such things, the cruelty and savagenes of some mens natures, appeareth, and is exercised and encreased thereby, whence Murders oftentimes spring. *Prov.* 12. 10.

Secondly, Because by such rudiments men, are taught to abhorre cruelty.

Thirdly, Because God would accustome his people, to keepe themselves from such kind of sinnes, nay from the very shew of them. For God would have his Law guarded with such kind of injunctions as with bounds to keepe men off from more heynous sinnes. Now as the bounds

and

and wall which defended the house was reckon'd as one with the house, so these appendixes to the Commandements, make but one Decalogue. Like to this, is the reason that forbiddeth to boyle a kid in the Dams milke, *Exod.* 23. 19. and 34. 26. *Deut.* 14. 22. *&c.*

Quest. 5. *What right is there in forbidding to eate blood?* *Lev.* 7. 27. and 17. 10. and 19. 26, *Deut.* 12. 16. 23.

12. *A.* This law partly aymes at the further detestation of cruelty; in which respect, it is joyned with that severe prohibition of Murder, *Gen* 9. 4. 5. and partly for a Religious and Typicall observation: in which respect, it is joyned with the Law of sacrificing; *Lev.* 17. 10. 11.

Quest. 6. *What Æquity was there in the constitution of places of refuge by the Law?* *Exod.* 21. 13. *Num.* 35. 22. *Deut.* 19. 4.

13. *A.* 1. They were not properly places of banishment, but of refuge; for banishment is a punishment, but refuge tendeth to an immunity from punishment. Nor indeed is there any thing in the Law read of such a punishment as banishment; all punishments being either by death, mulct, stripes, or servitude.

14. *A.* 2. This refuge was provided for those onely, who had unawares killed any man, as by the instrument and manner is described, *Num.* 35. and is illustrated by an example, *Deut.* 19. But to wilfull Murderers, all such refuge, is severely denied; *Exod.* 21. 13. of which wee have an example in the 1 *Reg.* 1. and 2.

15. *A.* 3. This refuge was provided for the innocent to defend them from the heedlesse and rash fury of the friends of him that was so killed, not to take them out of the Magistrates jurisdiction.

16. *A.* 4. The ordinary places of refuge, were some certaine Cities of the *Levites*, not onely that those that fled thither, might remaine in more security by the reverence, which all gave to the *Levites*, but also, that by their examples and advice, they might the better bee instructed, both to a religious bearing of themselves under their con-

dition, and to the carefull execution of other parts of their duty.

17. *A.* 5. The extraordinary places of refuge, were the Temple and the Altar of God, *Exod.* 21. 14. Because the reverence of God, which was moved in all men at sight of that place, did represse all violence.

18. *A.* 6. In ordinary places of refuge, the Man-slayer might stay, till such time as the anger, griefe, and trouble which the deceased parties friends had conceived were over: Now that time did depend upon the life of the high Priest, partly that by Gods consent, hee might bee restored and partly that an opportunity of reconciliation, might bee taken from the joy of that new succession.

19. *A.* 7. If before that time, the Man-slayer was taken out of the City of refuge, it was indulged to the griefe of the deads friends, that they might unquestioned kill him.

20. *A.* 8. The Æquity of such places, was; First, In that Man-slayers were not to bee punished before the cause was heard.

Secondly, In that it was fit, such should be succoured who either against or beside their intent had done some mischiefe.

Thirdly, That there was an account to bee made of the naturall griefe of men.

Fourthly, That there was a singular reverence due to holy places, but yet that there was not any impunity granted to wicked men for their sakes.

Chap. XXXV.

Præcept. 7.

Of Wedlock.

Quest. 1. *Which is the more excellent state, Marriage or single Life?*

1. *A.* 1. If they are simply and by themselves considered, there is neither vertue nor vice, nor any worke morally

morally good or bad included in either, because they are naturall formes of living, neither of which is either enjoyned or forbidden, 1 *Cor* 7. 25. Seeing then, that neither state is morally good but indifferent, it cannot bee properly said of either, that it is better then the other.

2. *A.* 2 Now because among those things, which are of a middle nature, and neither good nor bad, some are greater furtherers of vertue and good works, and some lesse; (as knowledge doth more helpe piety then strength of body, or riches;) they are therefore to bee esteemed or neglected according to the power they have that way. And in this sense is the present question of the comparison of Wedlock, and a single life to bee understood.

3. *A.* 3. Now in this very comparison, if the things bee absolutely considered, the state of Wedlock seemeth more excellent.

First, Because in the beginning, it was ordained by God, for the bettering mans condition, *Gen.* 2. 18.

Secondly, Because, that since the fall, it hath that end, and use that it directly makes for the avoyding of sinnes and temptations; 1 *Cor.* 7. 2. 5. 9. And by that meanes for the conservation and promotion of vertue.

4. *A.* 4. But if the comparison bee made in respect of this or that person, judgement must then bee given partly from the gift he hath, and partly from those circumstances which *Paul* comprehendeth under the name of present necessity, 1 *Cor.* 7. 7. And if any man according to this consideration hath the gift or power, that other conditions concurring, hee findeth himselfe better able decently and fitly to serve God in his single life, it is better for him to remaine so, *Verse* 26. But if any after diligent examination, see that hee cannot doe his businesse so holily and conveniently in single life as in Wedlock, to such a one, the state of Marriage, is better then single life.

5. *A.* 5. This is the summe of the Apostles advice, that hee, who by temperance, and diligent warinesse and prayer, cannot avoyd burning, (*id est,*) such a burning of concupiscence which disturbeth the peace of conscience, should choose Wedlock: But as long as by such meanes, a man may

may avoid burning all things being equally considered, it is better for a man to continue single, specially in time of persecution or the like.

Quest. 2. *Whether or no, and for what reason Polygamy is unlawfull?*

6. *Ans.* 1. Polygamy is a sinne against the first institution and law of Marriage, *Gen.* 2.

For first, God made one Man and one Woman, and joyned them together: insomuch, that what is superadded, must needs bee monstrous, *Mal.* 2, 15.

Secondly, By an edict from God, it is ratified that two onely, not three or more should bee one flesh, and that the Husband should cleave unto his Wife not to his Wives, *Matth.* 19. 5.

7. *A.* 2. Moreover, it is a sinne against the law of nature and right reason.

For first, it is against that instinct, which is inbred in man by nature.

Secondly, It is contrary to the nature of conjugall affection, which is so singular and proper to one, that it cannot admit any third person to the communion of the same thing, as experience sheweth us in conjugall jealousies.

8. *A.* 3. It is against the nature of the Matrimoniall contract, whereby it comes to passe, that the Married party hath not his body in his owne power, 1 *Cor.* 7.4. Whence hee that joyneth himselfe to another Wife, is said, to deale *treacherously and unjustly*, *Mal.* 2. 14. 15.

9. *A.* 4. It is against that united care, which should bee had of the progeny, and which the end of Wedlock requireth.

10. *A.* 5. It is contrary to that perfection, which is found in some brute beasts. For many fowles are observed not to couple but with one only, taught meerely by the instinct of nature: and reason doth dictate, that man should have greater continence, then any fowle whatsoever.

11. *A.* 6. It is against that naturall principle, *Doe not that to another, which you would not have another doe unto you.*

12. *A.* 7. It

12. *A.* 7. It destroyeth the peace of the family, as experience teacheth, *Gen.* 4. 23. and 30. 1 *Sam.* 1. 6. *Lev.* 18. 18.

13. *A.* 8. Those ancient Fathers, who married more Wives then one, cannot bee excused, unlesse they had some singular dispensation. But because there is nothing in Scripture manifested unto us of any such dispensation, wee cannot affirme any thing for certaine, then that God tolerated some such things in them, and converted them to good.

Quest. 3. *Whether or no, and how farre too nigh an affinity hindereth Marriage?*

14. *A.* 1. That affinity which is contracted by carnall propagation from the same immediate stock and is called kindred of bloud is a naturall impediment of Marriage.

First, Because such kinsfolke are from the beginning one flesh, and therefore are not so fit to bee made one of two, which is the nature of Wedlock.

Secondly, Because nature teacheth us to pay a peculiar observance and reverence to our Parents, and the next of our kinne, which reverence and observance cannot agree with the use of a conjugall state.

Thirdly, Because the encrease of neerenesse and friendship, (which is one of the fruits of Wedlock;) in such a marriage of kinsfolke would bee lost.

Fourthly, Because the familiarity and acquaintance of kindred, would give an occasion of many inconveniences, if they had power of contracting Wedlock.

15. *A.* 2. That Spirituall affinity, which by the Papists is fained to bee contracted in the taking of Baptisme or Confirmation, or that Legall affinity which is made by adoption, as in case, a man take anothers child and make him his owne, hath not any force to hinder marriage, either from the word of God, nor the Law of nature.

16. *A.* 3. Those degrees of consanguinity and affinity with in which it is unlawfull to contract Matrimony, cannot safely bee defined to the direction of the conscience, but onely by the Law of God delivered by *Moses*, 18. *Lev.* wherein is unfolded the Law of nature.

17. *A.* 4. Those persons are to bee reckoned among those degrees which have the same reason to bee reckoned there as those which are, though they bee not expressely named, as because in the Law, the Nephew is forbidden to marry with his Fathers or Mothers sister, it followes, that the marriage of the Vnkle, which his Brother or Sisters Daughter is also prohibited.

18. *A.* 5. Moreover, it is more safe for honesty sake, and to avoyd all show of evill to obstaine from marriage with all such persons, as may but seeme to have the same reason of prohibition, as it is in next Cozens.

19. *A.* 6. Those degrees that are generally prohibited, may in case of necessity admit such exceptions as in Scripture are allowed.

20. *A.* 7. Besides those degrees prohibited by Divine right, the Civill Magistrate may prohibite a Matrimoniall contract to some persons for politike reasons. And so it is well in some places provided, that the Guardian marry not with his Ward.

Quest. 4. *What, and wha· kind of consent, is requisite to lawfull marriage?*

21. *A.* 1. A mutuall consent of the parties, is necessarily required to the essence of a conjugall state. Because in Wedlock, there is a mutuall surrender of bodies, and of power, and right over their mutuall bodies. Now there can bee no lawfull surrender of that thing, which is anothers without his consent, as in all contracts doth appeare. And hence it is, that such a consent, is the immediate efficient cause of Matrimoniall conjunction, insomuch, that it is not in the authority of any humane power to joyne any in marriage without both their consents.

22. *A.* 2. This consent ought to bee so declared by externall signes, that inward and harty consent doe manifestly appeare by them, (as farre, as morally one may guesse from them). For although ordinarily those signes are no other but words, expressing the sense of the mind, yet other tokens may bee equivalent to words, if they make an undoubted consent appeare.

23. *A.* 3. The consent of both, ought to goe together,

as

as in other contracts. Yet it is not necessarily, that their consents bee both at one time; but it is sufficient, if one party consent first, and that consent is thought still to bee in force, for then in a morall sense, they are said to consent together.

24. *A.* 4. This consent must bee voluntary and free, else it is not esteemed a humane consent.

25. *A.* 5. And hence, the consent of such as have not the use of reason, is of no force to such a contract.

26. *A.* 6. A compelled consent, such a one, as is forced by great and violent feare for that purpose raised, doth nullifie the contract, unlesse it bee renewed or strengthned by a subsequent free consent. Now that feare, which in respect of some, may bee thought light, in respect of weaker people may bee counted great. For a great feare, which is not violent, but reverentiall, (that is,) such a feare as proceeds from a reverence towards Parents, doth not nullifie the consent: because such a feare, doth not extort a consent, but softly enticeth and perswadeth it.

27. *A.* 7. Such a consent as doth so proceed of errour, as that the errour was cause of the consent (whether it bee mistake of the person, as it was in *Iacob* about *Lea*, *Gen.* 29. or of the condition or quality, which is essentiall to Wedlock, such as is the errour treated of in the 22. *Dent.* 20. and as *Ioseph* suspected the blessed Virgine, *Matth.* 1. 18.) such a one I say, is not to bee esteemed a consent.

28. *A.* 8. But if the mistake bee but in some condition or quality, which is onely extrinsecall and accidentall, and nothing essentiall to the nature of marriage, then is the marriage no more to bee nullified then the oath, which the *Israelites* made to the *Gibeonites* upon mistake, *Ios.* 9.

29. *A.* 9. Moreover, the consent of Parents, and of such as beare their authority, in whose power the parties consenting are, is requisite. Now that such a consent of Parents, is requisite for the fairnesse of the marriage no man doubteth; but that is requisite out of necessity, the Papists

doe not onely deny, but also anathematize all such as affirmed it; *Concil. Trid. sess.* 24. But if this Question bee rightly and civilly understood: so that by the name of Parents bee understood Father and Mother, but especially, the Father (for in Tutours and the Mother too properly, it is onely the Fathers power a little diminished;) and the consent or dissent of them bee removed from all injury, and bee grounded on good reasons, the affirmative part is more consonant to the word of God and reason it selfe, and that for these reasons.

30. *A.* 10. It is alwayes in Scripture attributed to the Father, that hee should bee the efficient cause of the marriage of his children; *Deut.* 7. 3. *Ier.* 29. 6. *&c.*

31. *A.* 11. The most allowed examples in Scripture shew alwayes this, that the beginning and ground of Matrimoniall contract, is from the consent of the Parent, *Gen.* 24. 3. 4. and 28. 1. 2. and 29. 19. *&c.*

32. *A.* 12. Nay after the consent of the parties, it is left in the choyce of the Father, whether hee will give his Daughter or no to him that hath laine with her; *Exod.* 22. 16. 17.

33. *A.* 13. Nor is *Bellarmines* answere satisfactory here, alledging. That the *businesse here was not about any Matrimony already contracted, but about a future marriage enjoyned for punishment of the preceding fornication.* For it is absolutely shewed, that the dissent of the Father, is a just cause to hinder Wedlock, whatsoever the Man and the Maid have bargained, or shall hereafter bargaine together. A vow made by a child unto God, (which oftentimes the Father hath lesse to doe with then the marriage of his children, and which in its nature containeth the most strict obligation) is not ratified without the explicit, or at least the implicit consent of the Father, *Num.* 30. 4. 5.

34. *A.* 14. And that is a meere evasion, which *Bellarmine* here useth: *That this law onely concerned Daughters, not yet come to mature age.* For the businesse is about every Daughter, which is in the house or power of the Father, about every Daughter which is unmarried, being not a widdow nor divorced, *Vers.* 6. 9.

35. *A.* 15. The

35. *A.* 15. The Sonne cannot alienate or give any thing away of his Fathers, without his Fathers consent, and consequently not himselfe, for hee is his Fathers.

36. *A.* 16. The Civill Lawes out of the principles of the Law of nature have provided, that the marriage of Daughters without the consent of Parents should not bee ratified, and the Primitive Church both by Doctrine and practise, did in this part approve of those Lawes. For the punishment appointed for such marriages was, that, neither Husband or Wife, nor marriage, nor dowry should bee acknowledged, and that the Children which should bee borne, should bee esteemed as Bastards; *Instit. de nupt. ſ. penult. l. 2. ſ. de rit. nupt. l. dotis 68. de jure dot.*

CHAP. XXXVI.

Of the Solemnities of Matrimony.

Quest. 1. *WHat right is there in Contracts?*

1. *A.* 1. Contracts (as they are distinguished from perfect Matrimony,) are lawfull and mutuall promise of future matrimony expressed by some sensible signe. They are often distinguisht from matrimony (in respect of the externall Court) by that difference of time which the words pronounced doe ordinarily signifie to those that rightly understand them. For if the words import a consent of present contract, they constitute matrimony, but if onely of future matrimony, they make a bare betroathing.

2. *A.* 2. Although such kinds of contracts, are not absolutely necessary, (because all contracts, which may be lawfully promised for the future, may bee at the same present time wholly perfitted,) yet ordinarily, they make for the faireneſſe of the marriage. First, Because so there is a faire proceeding by just degrees from the beginning to the ends, (as in so waighty a busineſſe is fit.) Secondly, Because so the whole act is rendered more free from suspition of rashneſſe, and appeareth the more grave and deliberate.

Thirdly, Because by this meanes, the minds of the betroathed, are prepared and disposed to those affections, which in matrimony are requisite.

3. *A.* 3. Although lawfull contracts thus farre agree with matrimony, that any unjust violation of them, is all one as a violation of matrimony, *Deut.* 22. 23. 24. Nevertheless, for many causes contracts may bee broken, for which matrimony may not.

As first, if there bee some honest condition joyned to the contract, which is not performed.

Secondly, If there bee any certaine time appointed for marriage, and then one party is wanting, the other seemes to bee absolved of the promise, in respect, the condition was not performed.

Thirdly, If any thing fall out after the contract, which would have hindred the contract, if it had fallen out before, and doth reasonably alter the mind of one party.

Fourthly, If either party free the other of the promise made.

Quest. 2. *What is to bee thought of Clandestine marriage?*

4. *A.* 1. Clandestine marriage is such, as is secretly done, which two wayes is to bee understood, either when it is without meet witnesses, or without publike celebration.

5. *A.* 2. It may bee (setting aside positive lawes to the contrary,) that some such marriage may bee just and ratified in the Court of conscience, because all things essentiall to the nature of matrimony, may bee done in secret.

6. *A.* 3. Nevertheless, because most heavy inconveniences follow such kind of marriages; as unlawfull conjunctions, discords, and dissolutions of matrimonies contracted, &c. Therefore in the externall Court, a marriage wholly Clandestine, is rightly esteemed as none at all.

7. *A.* 4. The usuall conjurations, which are made in the inquiry of impediments, although they bee not of the essence, but onely the solemnity of marriage, yet in respect of many inconveniences which may follow, their omis-

sion

sion, they ought ordinarily to bee premised.

8. *A.* 5. Publike celebration is necessary, not so much in respect of them that are to bee married, as in respect of the community, to which they are subject, and whose part it is to see, that marriage bee rightly performed.

9. *A.* 6. This celebration, though it may bee done by a Civill Magistrate, *Ruth.* 4. 1. Yet it is most fit, that in a Church it be done by an Ecclesiasticall Minister.

First, Because that ratification which is made in the name of God, by a Minister of God, before the Church of God is more weighty.

Secondly, Because the contract is more religious, and the obligation more piercing to the conscience.

Thirdly, Because a more powerfull benediction and sanctification is thence expected.

Fourthly, It appeareth by *Tertullian*, that it was a most excellent institution of Christians, that marriages should bee publikely solemnized and consecrated by the prayers of the Congregation; and Ministers, who writeth thus in his second booke; *How shall I bee able to tell the happinesse of that marriage, which the Church maketh, which the oblation confirmeth, and the Angels acknowledge sealed, and the Father ratified?*

Chap. XXXVII.

Of the mutuall duties of Man and Wife.

Quest. 1. *What are the duties which are mutually due betweene Man and Wife?*

1. *Ans.* 1. The first duty, is a speciall love, and such a one as is proper to Man and Wife, which therefore may bee termed conjugall, *Ephes.* 5. 28. 29. *Genes.* 2. 24.

2. *A.* 2. The second, is a speciall or conjugall honour, 1 *Pet.* 3. 7.

3. *A.* 3. The third, is living together, 1 *Cor.* 7. 10. Now this living together containeth under it the ordinary

dinary use of the same house, table, and bed.

4. *A.* 4. The fourth is, a mutuall communication of bodies according to the right end and limits of Wedlock with modesty and sobriety, 1 *Thes.* 4. 4.

5. *A.* 5. The fifth, is a communication of estates, and of outward goods at least, as farre, as to the use of them, *Ephes.* 5. 20.

6. *A.* 6. The sixt, is a Communion in the ordinary worship of God, 1 *Pet.* 3. 7.

Quest. 2. *Whether or no there is the same reason of these duties in the Man as in the Woman.*

7. *A.* 1. In respect of the essence of the duty and obligation, there is the same reason in both. But yet for the manner of the performance there is this difference, that the man alwayes so behave himselfe, that hee bee acknowledged by his Wife as her Head, 1 *Cor.* 11. 3.

8. *A.* 2. Hence it is the Husbands part to cherish and keepe his Wife, and provide for her in all necessaries, *Ephes.* 5. 29. 1 *Tim.* 3. 4.

Secondly, To goe before his Wife in knowledge, and every way declaring the same, 1 *Pet.* 3. 7. 1 *Cor.* 14. 35.

Thirdly, In the governing the life and actions of his Wife, 1 *Tim.* 3. 4. 1 *Cor.* 11. 3.

9. *A.* 3. And hence, it is the duty of the Wife, First, To acknowledge herselfe subject to her Husband, *Ephes.* 5. 22. Secondly, To reverence her Husband, *Ephes.* 5. *ult.* Thirdly, To learne of her Husband, 1 *Cor.* 14. 35. Fourthly, To obey her Husband in the Lord as it becometh her; 1 *Pet.* 3. 5. 6.

Quest. 3. *Vpon what causes may the Man and Wife live asunder?*

10. *A.* 1. They may live asunder for a while by mutuall consent, 1 *Cor.* 7. 5.

11. *A.* 2. Absence too, may bee lawfull for a time upon some great cause, which cannot consist with a mutuall presence, 2 *Sam.* 11. 9. 10.

12. *A.* 3. If the Husband remove his dwelling upon any warrantable cause for a long time, and have a mind to carry his Wife with him, shee is bound to follow him, unlesse

leſse ſome great danger of body or ſoule, is thence manifeſtly like to follow. For the Husband being the head of his Wife, may appoint both the place and manner of their habitation, 1 *Cor.* 9.5. *Gen.* 12. 11. *&c.*

Queſt. 4. *Whether or no may the Wife give any thing without her Husbands conſent?*

13. *A.* 1. In ſome caſes ſhee may, As firſt, If ſhee have free adminiſtration and power in ſome goods, which in many places is granted to Women, over ſuch goods as they bring more then there dowry, and ſuch as they have gotten by their owne induſtry.

Secondly, If ſhee make preſents, and give almes, as other Women uſe of her ranke.

Thirdly, If it bee not any notable, but ſlight quantity for the proportion of goods, which ſhee and her Husband have in condition.

Fourthly, If it bee done out of preſumption of the intent and conſent of her Husband.

Fifthly, If in caſe it bee done for the prevention of ſome dammage otherwiſe likely to befall her Husband, 1 *Sam.* 25. 18.

Sixtly, If her Husband be either abſent, or mad, or a laviſh ſpender of his goods.

Queſt. 5. *Whether or no, and how farre it is lawfull for a Man to reprove his Wife being faulty.*

14. *A.* Hee may and ought to reſtraine her by ſuch meanes as are not repugnant to conjugall ſociety, as by admonitions, reprehenſions, and the denialll of ſome priviledges which are due to a godly and obedient Wife. But it is by no meanes the part of any Husband, to correct his Wife with blowes:

Becauſe firſt, It proceedeth from an unwarranted bitterneſſe and cruelty.

Secondly, It is repugnant to the ingenuous, quiet and peaceable ſociety of Wedlock.

Thirdly, It deſtroyeth conjugall affection, as well in the Husband, while hee uſeth his Wife as his Servant, as in the Wife while ſhee ſeeth herſelfe contemned and tyrannically dealt with.

Fourthly, Experience teacheth, that this is not the way, either to the amending of the Wife, or the peace of the Family.

Fiftly, It is not allowed by any law, nor practised by any, but furious or drunken men.

Chap. XXXVIII.

Of the dissolution of Marriage.

Quest. 1. *Whether or no, and how Marriage may bee dissolved?*

1. *A.* 1. Matrimony cannot by any at his pleasure bee dissolved, and for that cause, simply and absolutely considered is rightly termed indissoluble, *Matth.* 19. 9. *Rom.* 7. 1.

2. *A.* 2. Now Matrimony, whether consumate, or onely by contract ratified, hath this priviledge above other contracts, not onely from Christs institution, but also from the Law of Nature, *Matth.* 19. *From the beginning it was not so.* The reason is, because Matrimony is not onely a Civill, but a Divine conjunction, whose Institutour and Ordainer is God himselfe; *Matth.* 19. *Whom God hath joyned, &c.* And is of that nature, that it cannot possibly bee dissolved without the great inconvenience of both parties.

3. *A.* 3. Nevertheless it is not so indissoluble, but that upon such cause, as God approveth to bee just it may bee dissolved. For that indissolubility was not instituted for the punishment, but the comfort of the innocent, and doth admit some exception, in which God ceaseth to joyne them, *Matth.* 19. 6. 9.

4. *A.* 4. There is not any just cause of making, a divorce approved in Scriptures, besides adultery and the like horrid impurities, whereby it comes to passe, that two remaine no longer one flesh but divided; and so the faith of Wedlock, is directly violated; *Matth.* 5. 32. and 19. 9.

5. *A.* 5. Hence

5. *A.* 5. Hence any contagious disease is not a just cause of dissolving a consumate Marriage, although it may hinder conjugall conversation. Therefore in such a case, God who enjoyneth continence, will not deny it to such, as begge it by prayers, and seeke to obtaine it by the use of lawfull meanes.

6. *A.* 6. An obstinate desertion, although in the party deserting, it containeth no just cause of making a divorce, yet it makes a faire cause for the party deserted, after the triall of all other meanes in vaine, to suffer a divorce, 1 *Cor.* 7. 15.

7. *A.* 7. A voluntary and spontaneous absence, if it bee beyond the time appointed and continued by deceit, is of the same nature, with a professed desertion.

8. *A.* 8. The great danger, which one party may bee in by the cruelty of the other, or by any other manifest meanes of cohabitation, may bee just cause of retiring for a time, so to provide for his owne safety and security, but not for an absolute desertion, unlesse first hee bee deserted. For if one party drive away the other with great fiercenesse and cruelty, there is cause of desertion, and hee is to bee reputed the deserter. But if hee obstinately neglect, that necessary departure of the other avoyding the eminent danger, hee himselfe in that playeth the deserter.

Quest. 2. *Whether or no Adultery committed, doe onely nullifie the use, or the bond too of Matrimony?*

9. *A.* 1. It is cleere, that the bond it selfe is nullified.

First, Because the very essence of the contract, is directly violated: Now the contract ceasing, the bond grounded upon the contract doth necessarily cease.

Secondly, It is dissonant from all reason, that all Matrimoniall duties should for ever bee taken away, and yet the bond or obligation to those duties should remaine.

10. *A.* 2. The words of the Lord, in *Matth.* 5. 32. and 19. 9. have no distinction of limitation, of dismission, but doe simply and absolutely approve of dimission in the cause of Adultery: they doe allow therefore,

not onely a partiall dimission, and in respect of some particulars as from bed or boord, but a totall one.

11. *A.* 3. The exception of fornication, *Matth.* 19. 9. signifieth a diverse thing (as *Cajetane* observeth) from other causes, and that diverse thing is nothing else but this, but that hee, who putteth away his Wife for fornication and marrieth another, doth not commit adultery. The Confession of *Cajetane* upon that place is observable. *The Text speaketh thus in the plaine literall sense: I understand therefore, that it is lawfull by the law of our Lord* JESUS CHRIST, *for a Christian to put away his Wife for carnall fornication, and that hee may marry another.*

12. *A.* 4. The Apostle, 1 *Cor.* 7. 15. doth in expresse termes pronounce the deserted party to be free. Now that hee which is free, is free from the bond. But if in the cause of obstinate desertion without adultery the innocent party bee releast of the bond, much more sure is hee, so in the cause of adultery. *I doe not onely wonder* (saith *Cajetanus*,) *but am amazed, that when* CHRIST *doth so cleerely except the cause of fornication, that yet the whole torrent of Writers should nevertheless deny that liberty of the Husband: And yet* Paul *not cleerely saying it, they allow a solution of Wedlock out of his words in a distinct cause, from what* CHRIST *hath laid downe and solely excepted.*

13. *A.* 5. But yet the bond of Matrimony, is not so broken by adultery, but that it may by the consent of the innocent party bee continued and renewed, 1 *Sam.* 25. 44. and 2 *Sam.* 3. 14. The reason is, because the divorce is allowed in favour of the innocent party, now hee that is innocent may part with his owne right. Neither is divorce enjoyned as a Præcept, but onely permitted and allowed as a priviledge: Therefore although, wee ought not so to connive at this sinne, that the amendment thereof bee wholly neglected, for that were to encourage wickednesse, yet no man is forbid to pardon the offence to the penitent so it bee without scandall.

14. *A.* 6. There would bee no Question about the offending party, if adulteries were alwayes punished as they

they ought, and the Law of God requireth. Yet becauſe uſually one indulgence draweth on another, it ſeemeth reaſonable, that they bee not wholly deprived of their naturall liberty.

15. *A.* 7. A commiſſion of the ſame fault on both ſides, ſeemeth to take away the right of divorce from either of them, for faults of an equall nature, are ſometimes aboliſhed by a compenſation.

Chap. XXXIX.

Of immodeſt Luxury.

Queſt. 1. *What kind of ſinne is Luxury?*

1. *A.* 1. Luxury doth generally note any exceſſe in the uſe of things, belonging to the decking of the body. For hee, which liveth too delicately and ſoft is ſaid to melt in Luxury. But taken ſtrictly and properly, it doth ſignifie a vice oppoſite to chaſtity by exceſſe in the uſe of things, which pertaine to generation. The reaſon is, becauſe all exceſſe in the decking of the body, doth tend to that uncleanneſſe, as to the moſt full abuſe of the body.

2. *A.* 2. It is a ſinne moſt grievous in its owne nature:

For firſt, It deſtroyeth the ſoule, as it hath the nature of a burning, which doth conſume, hinder, and oppreſſe the piety of the heart; 1 *Cor.* 7. 9. In which ſenſe, ſuch deſires are ſaid to fight againſt the ſoule, 1 *Pet.* 1. 12.

Secondly, Becauſe luſt doth pollute and defile the body more particularly, 1 *Cor.* 6. 18.

Thirdly, Becauſe it is a perverſe miſuſing of the moſt weighty thing, which doth not onely belong to private good, but alſo to the common good of mankind.

Fourthly, Becauſe it eſpecially overwhelmeth the whole man, ſo that hee can hardly bee freed from thence, by reaſon of the cloſe inhering of this concupiſcence, for its continuall importunity, and unbridled impotency, *Hoſ.* 4. 11. *Prov.* 2. 18.

Fiftly, Because from this sinne as from a fruitfull roote, doe proceed many other, as idle talke, filthy, discourse, carnall, disposition, and a totall alienation from God.

Sixtly, Because it bringeth along most dangerous discommodities to the naturall life.

Seventhly, Because it doth extinguish the light of nature, and so is both the sinne, and the punishment of the sinne, as also the cause of other most grievous punishments, *Rom.* 1. 24. *&c.*

Quest. 2. *What is the lust of the heart?*

3. *A.* 1. A voluntary thought of any immodest act, except it bee done with detestation, is the receiving of a dangerous temptation.

4. *A.* 2. Any delight from an immodest act, which is represented onely by the imagination and thought, although there bee no meaning of executing that act, is a sinne of wantonnes: because the delight is alway such, as the object from whence it is sprung, and about which it is conversant.

5. *A.* 3. Those thoughts and delights, are so much the more vicious, by how much they are more voluntary, and continued.

6. *A.* 4. A consent to an impure act, if occasion and power might bee given, is accounted for the act it selfe, *Matth.* 5. 28.

7. *A.* 5. A libidinous habit, by which one is inflamed upon every occasion to such delights, with the consent of the will, is a disease of the affection worse then any act of impurity, 1 *Thes.* 4. 5.

Quest. 3. *What is the Luxury of Speech?*

8. *A.* 1. Obscene speeches are in themselves rotten, that is, no way convenient to the use of ædification, but plainely repugnant to it, *Ephes.* 4. 29. and 5. 4.

9. *A.* 2. As they are commonly used, they are the manifest signes of an impure heart, from the abundance of which such words doe proceed, *Luc.* 6. 45.

10. *A.* 3. They are not onely opposite to the word of God, but to the order of nature: for those things, which

in

in their owne nature are to bee hid with modesty, are impudently laid open by such words.

11. *A.* 4. They are temptations to the hearers, to whom by these meanes fowle thoughts are suggested: but especially, when they are used to that end, that they might stirre up, and kindle delights; 1 *Cor.* 15. 33. *Ambrose* sayeth rightly in the first booke, Chap. 14. *de pœnit. Lust is fed with banquets, nourished with delicates, kindled by wine, and enflamed by drunkennesse. But the fomentations of words are more dangerous then these, which inebriate the mind with wine of the vine of Sodome.*

12. *A.* 5. Talke of beastly things, with a meaning to delight himselfe with the narration and proposall of such things to the phansie, as if they were present, is a verball performance of that filthinesse, of which the talke is.

13. *A.* 6. Obscene speeches out of a certaine naturall modesty, are not wont to bee explained in downe right words, but insinuated obliquely by Metaphoricall phrases: whence it is, that upon occasion of the like words, or phrases, that godly discourse, meditations, and even prayers themselves are troubled, polluted, and hindered by such fancies entruding themselves. And for this reason, the frequent use of obscene speeches seemeth to bee more hurtfull to piety, then the simple act of fornication.

14. *A.* 7. Not onely obscene songs, and verses ought to bee reckoned among obscene speeches, but also some immodest gestures. For they are speeches expressed after another manner.

15. *A.* 8. Those also are in the compasse of these sinnes, who willingly and without any detestation, or forbidding, heare beastly talke or read such things written. For they doe either intend an unlawfull delight, or at least expose themselves to the hazard of sinning so.

Quest. 4. *What is the lust of the eyes?*

16. *A.* 1. All beholding of that, which is in relation to unlawfull delights, and carnall desires, is an exercise of the wantonnes of the heart, *Matth.* 5. 28. 2 *Pet.* 2. 14.

17. *A.* 2. The like looke, although it bee not out of a fowle intention, but onely out of lightnesse, and curiosity,

as

as farre it is with the hazard of stirring up unlawfull delights, doth participate of the same sinne under the consideration of a medium tending to it, *Iob* 31. 1.

18. *A.* 3. The beholding of lascivious and beastly things, either in act, or in some reall gesture, or in its representation, by an unbefitting picture, or immodest imitation, as it is commonly used, cannot bee excused from the note of wantonnes, *Ephes.* 5. 3.

19. *A.* 4. The beholding of a naked person, especially in a divers sexe, because to speake morally and according to practise, it giveth occasion of lustfull commotions, is not to bee allowed of without a necessary cause, 2 *Sam.* 11. 2.

20. *A.* 5. To this kind of sinne, is to bee referred the lascivious trimming of the body, by which a lustfull concupiscence is showen, or stirred up, or any danger given any wayes to ones owne or anothers chastity, *Isai.* 3. 17. 1 *Tim.* 2 9. 1 *Pet.* 3. 2. 3.

Quest. 5. *What is the Luxury of touching?*

21. *A.* 1. Kisses and embraces, which are used after the honest fashion of the Countrey to signifie an honest good will, are things in themselves lawfull, *Gen.* 29. 11.

22. *A.* 2. Kisses, embraces, and lascivious touches which are done with an intention of stirring, or nourishing unlawfull carnall desires, or for carnall delight betwixt those who are not man and wife, or with danger of inordinate commotion, are the forerunners of uncleanesse: because in their owne nature, they doe tend to the joyning of bodies, and is as it were an inchoation of the same, *Rom.* 13. 13. *Col.* 3. 5. The comicall port sheweth this sufficiently in those sentences: *Bee alway quick, the flame is next to smoake. Hee which would eat the kirnel, must breake the shell: and hee that would lye with one, must beginne with a kisse. Then I seeke out a Whore, and first I aske a kisse of her.*

Quest. 6. *What is to bee thought of dancings?*

23. *A.* 1. Common revellings, or sportly dancings mingled or joyned betweene men and women, are altogether to be condemned. First,

First, Because (to speake according to practice,) they doe expresse the insolency, and a certaine madnesse of the mind. For, then men are more ready to beginne the dance, when they are almost frantique, either out of drunkennesse, or a forward desire, *Exod.* 32. 6. *Mar.* 6. 21.

Secondly, Because they doe openly represent in gestures, those things which by course of nature have modestly joyned with them.

Thirdly, Because they are snares and scandals not onely to the Dancers, but also to the beholders. For they doe stirre up and inflame the mind of man by their enticings to lust: which of it selfe is carried thither with so much forwardnesse, that it ought rather by all meanes to bee repressed.

Fourthly, Because there is a kind of defiling of that dignity, which ought to bee kept by all Christians: and in that respect, they were used among the graver Ethnickes by hired prostitutes, and musitians.

24. *A.* 2. Neither doe those limitations and cautions, which being set, many doe contend, that dancings may bee admitted, availe any thing:

As first, If there bee a meane observed in them, and they are not too much frequented.

Secondly, If they bee instituted onely for delight, and not for levity, or lusts sake.

Thirdly, If they bee done in the presence of honest persons.

For first, Wee doe in vaine seeke after a meane in insolency, and madnesse, and the like, which doe consist in the excesse of a meane.

Secondly, Not onely the end and intention of the doer, but also the end of the deed, and what doth usually follow upon it, ought to bee weighed in our consciences, especially when the thing is no way necessary.

Thirdly, Scandall may bee given to honest persons, and if the persons bee beyond the hazard of scandall, they are more worthy of reverence, which forbiddeth such light and mad toyes to be practised before them.

25. *A.* 3. That doth lesse availe which is objected

by the patrons of these sports, that they are the Conciliatours of good will, and affection betwixt young men, and maidens, and so of contracting marriage. For every occasion of marriage is not to bee allowed of: but an honest occasion of impolluted marriage.

Quest. 7. *What is to bee thought of Stage Playes?*

26. *A.* Such stage playes as are now in use, are utterly to be condemned?

27. *A.* 1. They consist in the lively representation of vices and wickednesses. And if it bee not lawfull to name such vices without detestation, *Ephes.* 5. 3. then certainely much lesse may it bee allowed, that the same should bee expressed to the life by gestures.

28. *A.* 2. In the representation of such wickednesses, the actours doe not onely put on the resemblance of them, (which all Christians ought to abstaine from 1 *Thess.* 5. 22.) But they compose themselves with great care, that they as well conceive them internally, as expresse such manners externally. Whence it is by exercising themselves to it, they dispose themselves to the same vices, whence they become ready and prone to execute them without shame. For experience teacheth, that some by acting of playes, have put on such indecent habits and gestures, as they could not put them of againe in a long time.

29. *A.* 3. Some vices are so represented as they are also really done, such are idle talke, ribaldry, vaine cursings, execrations, and the like.

30. *A.* 4. Either Women are brought upon the stage to represent wantonnes with impudency (who ought even in the Church to keepe silence, 1 *Cor.* 14. 34. or to bee vailed, 1 *Cor.* 11. 10.) or men for to please, put on Womens apparell, face, and gesture; which is repugnant to the word of God, *Deut.* 22. 5. and is a great kindling of wantonnes, as also it giveth occasion, and leadeth the right way to those beastlinesses which are against nature, *Rom.* 1. 27.

31. *A.* 5. Both Actours and Spectatours seeke delight in those things, of which they ought to bee ashamed, *Rom.* 6. 21.

32. *A.* 6. They

32. *A.* 6. They expoſe themſelves to manifeſt hazard. For they which are moſt modeſt, can hardly avoid the tickling thoughts of unlawfull things, and others learne to doe that, which they were wont to heare and ſee without bluſhing. The wiſer of the Ethnickes themſelves, did obſerve this; amongſt whom *Seneca: Nothing is more dangerous to good manners, then to ſet at a ſhew: for then vices creepe in more eaſily by pleaſure.*

33. *A.* 7. If there bee any of ſo hard a breaſt, that they are not moved with ſuch ſights, yet they give ſcandall to others, who by their example are drawne into dangers, and ſinnes.

34. *A.* 8. Great coſt is vainely, and with hurt beſtowed. For with the charges that are layed out upon one ſtage play, many poore may bee ſuſtained ſome months.

35. *A.* 9. Stage-players by the Civill law are infamous. In the Primitive Church, they were excluded from the Eccleſiaſticall communion.

36. *A.* 10. In time paſt, it was a ſolemne vow of all that were baptized: *I renounce the Devill, his pompes, ſhewes, and workes,* from whence *Salvian. de provid. lib.* 6. doth thus diſcourſe: *In all ſpectacles, there is a certaine apoſtacy of the faith, and a deadly prævarication from the Symbols, and heavenly Sacraments of it. For what is the firſt confeſſion of Chriſtians in ſaving baptiſme? what elſe, but that they proteſt to renounce the Devill, his pompes, ſhewes, and workes? therefore ſpectacles, and pompes, according to our profeſſion, are the workes of the Devill. How canſt thou, ô Chriſtian after baptiſme follow ſhewes, which thou confeſſeſt to bee the worke of the Devill? Thou haſt once renounced the Devill, and his ſhewes: and by this thou muſt neceſſarily know, that when willingly, and upon knowledge, thou doſt goe againe to playes, thou returneſt to the Devill. For thou haſt renounced both together, and didſt account one as both. If thou returneſt to one, thou haſt gone back to both. For thou ſayeſt, I renounce the Devill, his pompes, ſhewes, and workes. And what then? I doe beleeve (thou ſayeſt) in God the Father, &c. Therefore the Devill is firſt renounced, before God is beleeved in; becauſe he*

which doth not renounce the Devill, doth not beleeve in God. And therefore hee which returneth to the Devill, leaveth God. The Devill is in his shewes and pompes: and by this, when wee returne to spectacles, wee leave the faith of CHRIST. So holy *Salvian* out of *Tertullian* (as it seemeth,) *de Spectac. cap.* 4. *& de Idolat. cap.* 6. where the like sayings are found. Those objections and limitations, which are brought by some Divines in favour of these playes, are of no moment.

It is objected. First, That stage playes are someway necessary. For seeing that recreation is necessary to man, and nothing doth recreate and delight more then such kind of sports, it followeth that they are necessary.

37. 11. *A.* 1. Lawfull recreations or sports, doe consist in things onely indifferent, which are neither appointed or forbidden by God. For wee ought not to use forbidden things, and it is not lawfull to rest with Precepts. But it hath beene proved before that stage playes, doe consist in things forbidden.

Secondly, Those delights which either spring from things unlawfull, or which give an occasion to things unlawfull, are vitious, and deadly.

Thirdly, The too much inticings to carnall pleasures, ought to bee avoyded as suspected, and dangerous, as if they were snares: because they make the flesh wanton, and infect, and presse downe the mind. And truly, there is no other cause, why common stage playes doe so much tickle the multitude, then that they are bathed in all filthy pleasure by them, from the lively image of those lusts, which they love by any meanes to nourish, and stirre up in themselves.

It is objected. Secondly, That then is a manifold profit of these sports: because they helpe the understanding and memory in the knowledge of things: they promote the flight of vice, and love of vertue, and render both speech and manners more neat and civilized.

38. 12. *A.* 1. If these were meanes which brought so much profit, without doubt they would have some approbation in the word of God. But others, and not these

meanes

meanes are allowed of in the word of God, by the use of which those perfections ought to bee attained.

Secondly, Such meanes are wont to bee sanctified to Christians by the word and prayer, 1 *Tim.* 4. 5. But it is altogether unheard of, and strange to the nature of these sports, that any one should prepare himselfe by prayer to the use of them.

Thirdly, Experience of all ages sheweth, and the manner of stage players doe proclaime it, that the understanding and memory are polluted by such sports, vices promoted, and vertues extinguished.

It is objected. Thirdly, That those sports may have an honest end, a laudable subject, as a history of the Bible, and honest actours, free from all lightnesse and scurrility.

39. 13. *A.* 1. When the end of the deed is dishonest, it cannot bee made honest by the intention of the doer.

Secondly, If choyce of the two were to bee granted, it seemeth more sufferable that prophane rather, than sacred stories should bee acted by players. For the Majesty of the word of God, which ought to bee heard, and thought on with feare and trembling, is debated, spoiled, and abused in an unworthy manner, if it bee turned into a matter of sport.

Thirdly, If lightnesse and scurrility bee taken from the scœane; the common stage it selfe is likewise taken away: because it will bee destitute of actours and spectatours. The Heathen Philosopher observed this of old, *Tusc. Quæst. l.* 4. *Poetry, the most famous Correctresse of life, which thinkes it fit, that the lover of vices, and authour of levity, should bee placed in the Councell of the Gods. I speake of Comedy, which except, wee did allow of these offences, would not bee at all.*

Chap. XL.

Of the Mosaicall *Lawes, belonging to the 7. Commandement.*

1. THere were some lawes appendixes to this Commandment, which were permissive onely, by which a deed was not plainely allowed off, or made indifferent, or lawfull, but onely left free from the legall punishment. Of this kind was the law of putting away a wife, which was not an adultere sse, but was odious for some uncleanne sse, *Deut.* 24. 1. *Matth.* 19. 7. 8. Of this kind was the law of searching out the truth in case of jealousie, *Num.* 5. 14. To this kind also ought those lawes, at least in part, to bee referred, which suppose *Polygamy: Such was that which denied the transferring of the right of primogeniture from the Sonne of the hated wife, to the Sonne of the beloved, Deut.* 21. 15.

2. Some Lawes were definitive, but yet proper to that people, and had partly a judiciall, partly a ceremoniall consideration.

3. Such was the Law of taking ones brothers wife, *Deut.* 25. 5. whether the brother of both sides to the deceased, and brother in Law to the Widdow bee understood, (yet with the exception of the Law, *Lev.* 19. 16.) which is the most received opinion: or whether the next of kinne, which could marry the Widdow according to the law, which is *Calvins* exposition, and not improbable.

4. Such was the Law concerning a Daughter which was an Heyre sse, who is commanded to marry in her Fathers tribe, least the hæreditance with her, should passe from one tribe to another, *Num.* 36. 8.

5. Such was the Law of not taking a stranger to Wife, not that it was denied the people of God to take Wives which were Idolatre sses, *Deut.* 7. 3. but becaus e the marriages at le st with some Nations then contracted, and consumated

sumated were disannulled, *Esa.* 9. 1. and 10. 10. 11. For the Apostle under the new Testament, teacheth the contrary, 1 *Cor.* 7. 2. 3.

6. Such was the law of the Priests marriage, *Lev.* 21. 13. and of the burning alive the Daughter of a Priest for fornication, *Lev.* 21 9.

7. The æquity of such Lawes, is onely from particular and morall right.

8. But other Lawes concerning marriage, which neither depend on the permission, or speciall condition of the Iewes, but flowes from the nature of the thing it selfe, according to their substance, are of the common and morall right.

9. Such is the law of adultery committed with another mans Wife, by killing both, *Deut.* 22. 22. There was no more derogated from this law, because CHRIST would not condemne the Adultresse, *Joh.* 8, 11. then was derogated from the justice and æquity of parting the goods of the family, when CHRIST would not divide the inheritance betwixt the brothers, *Luc.* 12. 14.

CHAP. XLI.

Præcept. 8.

Of the Dominion of externall things.

Quest. 1. *WHo are properly the Lords of things?*

1. *A.* 1. God is the onely absolute Lord of all things, for whereas hee is the Creatour and Governour of all, hee is the sole Lord of the nature of things, when man is Lord onely of the use of them: and in the use it selfe, man is subjected to the will of God. When God useth all things as it pleaseth him.

2. *A.* 5. It seemes, Angels have not the Dominion of bodily things: because wee no where read, that power was given to Angels: neither is ther any use of bodily things attri-

attributed to them, except Miniſteriall by Divine diſpenſation to execute the will of the Lord.

3. *A.* 3. Brute beaſts have not properly Dominion over thoſe things which they uſe: becauſe that which is right and juſt is onely metaphorically found in beaſts, and not properly.

4. *A.* 4. Man hath the proper Dominion of thoſe things, which are ſubjected to his power, *Gen.* 1. *Pſal.* 8. Becauſe hee hath the ability, as farre as God permits, to apply thoſe things to his owne uſe.

5. *A.* 5. Among men which live bodily lives, there is none, but hath power over his proper bodily things, in what age, ſtate, or condition ſoever they bee.

6. *A.* 6. Children, and mad men, although for want of reaſon, they have not the next actuall power of uſing things, yet they have a radicall power, becauſe they are men, *Gal.* 4.

7. *A.* 7. Infidels and wicked men, although by right, they are liable to bee deprived of this power, being deſtitute of that more eminent title, which the faithfull in CHRIST have obtained: yet, becauſe the ſentence of the law againſt them, is not commanded to bee executed, and ſome Dominion of bodily things in this life, is due from God to humane nature, being it is annexed by the law and order of nature; therefore they have a lawfull and free uſe of thoſe temporall things.

Queſt. 2. *Whether or no, and which way was the diviſion of Dominions lawfull?*

8. *A.* 1. The diviſion of things was both juſt, and neceſſary: Firſt, To avoid contentions, *Gen.* 13. Secondly, That thoſe things being in parts, ſhould bee more diligently employed. Thirdly, That they might more orderly bee handled.

9. *A.* 2. That diviſion is founded, not onely on humane, but alſo on naturall and divine right. For although the law of nature doth not from the beginning immediately command this diviſion, yet it dictates, that diviſion to bee neceſſary, by reaſon of the multiplication of mankind, and the prevailing of iniquity, to the more peacefull and quiet

ſetling

setling of things. And this was alwayes in the Law of nature, which wee obserue at an ordinary table, or feast, that although the dishes bee set in common, yet those pieces which others have cut, no man ought to take to himselfe without their leave, who first had them.

Quest. 3. *Whether true Dominion according to the Court of Conscience may be founded on the civill law alone, or the Divine law alone, or on both?*

10. *A.* 1. The Conscience in all things, ought to looke back on the judgement of God. Vnlesse therefore, the title of Dominion is manifest to bee lawfull, and true by the law published by God either in nature, or in his word, it cannot stand in the Court of Conscience.

11 *A.* 2. Properly it doth consider onely the judgement of God, because it is not subject to a humane Court. If therefore, it shall plainely appeare, that the title is of force, either in the law of nature, or in the Divine law, it gives true Dominion according to the Court of Conscience, although it bee disannulled in the Civill law.

12. *A.* 3. Hence it is, that hee hath just and true Dominion, which possesseth any thing by a contract, which otherwise is lawfull, and right, but onely for the want of some ceremony, or formality, which the civill law prescribes to a contract, in the humane Court is disannulled, or to bee disannulled.

13. *A.* 4. So also Dominion is transferred in the Court of Conscience, by a will which is not formall; (*ideſt,*) which wants a certaine number of witnesses, the Notary. &c. This formality is therefore onely prescribed in the Civill lawes, to prevent deceit, and cousening, which are often used in such contracts: but when the intents of those that made these contracts doth manifestly appeare, that reason ceaseth, as also the force of the Civill law doth cease; For when the cause is taken away, the effect also is taken away.

14. *A.* 5. The sentence of a Iudge which disannuls such a contract, is founded on a presumption of deceit: but that false presumption takes no place in the Court of his Conscience, that knowes the contrary.

15. *A.* 6. By the consent of all, the obligation of the law of nature is introduced by these contracts which are not formall, because they are made out of free will, upon deliberate Counsell. But the Civill law cannot abrogate the law of nature. *Ergo*,

16. *A.* 7. The intention of the Civill law, in disannulling such contracts, is onely not to helpe them in the externall Court, or give sentence on their sides, because of the Common good. Howsoever, all obligation which ariseth from the law of nature is left.

17. *A.* 8. The Civill law it selfe in some cases, (as in a Souldiers will, &c.) Doth admit of this naturall obligation although it want those formalities. Therefore it doth acknowledge, that these contracts in themselves, are of force in the Court of Conscience.

18. *A.* 9. Therefore hee, in whose favour the law disannulleth such a contract, cannot (with a safe Conscience) plead against it before a Iudge, or require that it may bee declared nullified, or of no force, if hee knowes the truth of it.

19. *A.* 10. Hence also the possession of anothers goods, the Lord thereof being unwilling, although it bee continued so long as the lawes require to prescription, doth not conferre the Dominion to the possessour in the Court of Conscience.

20. *A.* 11. If the possession bee by deceitfull dealing, (*id est.*) if the Possessour knowes, or thinkes the thing possessed not to bee his, but anothers, it is a sinne against the law of nature, and therefore cannot establish the right of Dominion. And those lawes, which allow so much power to such kind of possessions, tend to the destruction of the Common-wealth, in that they nourish heavy sinnes in detaining other mens goods against Consciences: and also allow theives the Dominion of stolen goods, onely for delay of restitution, which is manifestly wicked.

21. *A.* 12. The possession of *bonæ fidei*, by upright dealing hath nothing which is not in the possession *malæ fidei*, except it bee the false opinion of the Possessour, that the

the thing is his owne. But this opinion cannot in the Court of Conscience bring a just title of Dominion: especially after it is taken away by the manifestation of the truth, and the contrary knowledge hath place, by which hee knowes the thing, which hee possessed was anothers.

22. *A.* 13. No just cause can bee brought, why prescription *bonæ fidei* should transferre Dominion. Three reasons are wont to bee alleaged:

First, That the Dominion of things should not bee uncertaine.

Secondly, That contention should not bee infinite.

Thirdly, That the negligence and sloath of men in regaining their goods might bee punished:

But first, All these reasons are as well for the possession *malæ fidei*, by deceitfull dealing, as for that which *bonæ fidei*, hath upright dealing joyned with it.

Secondly, The first and second reason doe not belong to the Court of Conscience, but to the externall onely, where perhaps for those reasons, the action may bee denied to the true owner, when the time is runne out which is set downe by the law.

Thirdly, The third reason is not sufficient: because every negligence of the owner in re-obtaining his goods deserves not so great a punishment. Neither in truth is the law of Prescription properly pænall, for then the former Master should not loose his Dominion, or the Prescriber get it before the sentence is given. Neither can grosse and supine negligence bee easily proved, onely by the space of time.

Fourthly, Affected ignorance and voluntary negligence in finding out the truth, which excludes upright dealing, is alwayes presumed of him that detaines another mans goods, especially if hee were the authour, taking it into his possession.

23. *A.* 14. Hence also the detaining of goods lost by shipwrack, doth not conferre a just title of Dominion on the detainer.

For first, It is most cruell and savage injustice to spoile

the ſpoiled, and to encreaſe the miſery of the miſerable.

Secondly, It is moſt repugnant to charity, for where ſingular pitty and reliefe is required, there to adde affliction to the afflicted, is to goe poſitively oppoſite againſt charity. And it is all one, as if a traveller, which hath fallen into the hands of robbers, and beene rifled of all his goods, yet let goe alive with his horſe, and cloake (bound nevertheleſſe,) ſhould by the Lord of the Soile bee kept bound, and by him bee ſpoiled of thoſe goods which were left, his horſe and cloathes.

24. *A.* 15. The detaining of goods loſt by ſhipwrack, hath no colour of right of force enough for Dominion, except that which ariſes from the poſſeſſion of goods forſaken, which become the firſt Poſſeſſours. But goods which by ſhipwrack, are caſt into the water, are not therefore to bee accounted as forſaken. For things become forſaken either by the expreſse act, of the former owner, or by æquivalent conjectures, as when knowing and willingly hee utterly neglects and permits thoſe things, which were his to bee ceaſed on by others. But hee which unwilling ſuffers ſhipwrack, doth no more abandon thoſe goods which eſcape, either expreſsely or tacitely, then he, who by reaſon of fire or ruine, ſuffers his goods to bee carried out of his houſe. Such goods are not out of the power of the owner *de jure*, but *de facto*. They doe not want a Maſter, and therefore the Dominion of them cannot bee acquired, by the bare finding, or detaining of them.

25. *A.* 16. The Civill lawes themſelves condemne this detention. For ſo *Conſtantine Cod. lib.* 2. *Tit.* 5. *If at any time a ſhip is driven by wrack on the ſhore, or ſhall touch at any land, let it belong to the owners, my Exchequer ſhall not interpoſe; For what right hath the Exchequer in anothers calamity, that it ſhould ſeeke advantage in ſo lamentable a miſchance?* And if the publique Exchequer will not appropriate ſhipwrackt goods, much leſſe ought it to bee done by private men. *Cajetan* therefore ſayes rightly *in ſum.* 5. *furtum. Shipwrackt goods, which according to the lawes of ſome ſhoares are confiſcated, therefore, becauſe they*

they are shipwracke, I know not by what justice are detained, except by that which addes affliction to the afflicted. There is no reason, that any one should gaine by shipwracks, unlesse it bee that wages is due to those, by whose labour and industry the goods are delivered, and preserved.

Chap. XLII.

Of Contracts.

Quest. 1. *What law is there of the efficient cause of contracts?*

1. *A.* 1. To a lawfull Contract, first are required Persons fit to a Contract, (*id est,*) they which have the administration of their owne goods, or power to oblige themselves in such things, *Act.* 5. 4.

2. *A.* 2. Hence Infants, mad-men, and prodigals are not fit to make a Contract: and under that title their Contracts by the Civill law, are deservedly accounted nullities.

3. *A.* 3. Those that are under age, and are come to the perfect use of reason, although they have as yet overseers, if on mature counsell they doe bargaine, that Contract considered in it selfe, according to the Court of Conscience, seemes to bee of force. Whence the Lawyers teach, that those being under age, which Contract without the authority of their Guardians, although they are not obliged by the Civill law, yet by the naturall they are.

4. *A.* 4. In the second place is required, either the formall, or virtuall consent of the Contracters, and that with three conditions: That first, It bee free, at least so farre as one is bound freely to will and agree, although he will not in an illicite act. Secondly, Promissive, (*id est,*) with a mind to bee obliged to those lawes of that Contract which is made. Thirdly, Expressed by some outward signe.

5. *A.* 5. From the first condition it followes, that the consent which is wrested by extreame feare, is not sufficient to a firme Contract.

6. *A.* 3. Yet this must bee so understood: First, That the feare is inferred to that end onely that consent might bee forced. For if it should bee induced for another end, and hee which is afraid to avoid that evill should make a contract, that contract will bee of force: as if one being taken by a theife, should promise a summe of money to bee freed, that feare was not the cause, but the occasion onely of the contract.

Secondly, The feare must bee brought on unjustly. For if one out of feare of punishment established by the lawes, should bargaine with him, to whom hee hath done an injury, such a bargaine cannot bee disannulled.

7. *A.* 7. From the second condition it followes, that promise which is drawne out by guile, or given out of errour, or is so imperfect, that it containes not an intention of obliging, doth not properly make a contract. Howsoever if one being deceived with anothers words to his owne losse, taking those for a promise, hee is bound to performe what hee promised in that way of speaking, lest he should bee a cause of dammage which would follow.

8. *A.* 8. From the third condition it followes, that an internall promise made to a man doth not bind; the reason is, because the internall acts, are not fit instruments of conveighing our meanings and consents to others.

Quest. 2. *What law is there concerning the matter, about which contracts are versed?*

9. *A.* 1. Lawfull contracts are not properly exercised, but about lawfull things, the reason is:

First, Because in every contract, consent is given: but consent to an unlawfull thing is sinne.

Secondly, Contract in it selfe hath the force of promise: but it is not lawfull to promise, what is not lawfull to performe.

Thirdly, From a contract an obligation doth arise; but no obligation can bee lawfull which obligeth to sinne, because under that very title it is repugnant to the obligation of the Divine law.

10. *A.* 2. Hence a contract or bargaine for any dishoneſt thing, is also it selfe dishoneſt as a bargaine for murder,

der, or whoredome, &c. The reason is, because such bargaines are ordained to dishonesty as their end, and therefore are of the same nature with the end it selfe, that is dishonest. But if it bee asked, if after the dishonest action committed, the contract obligeth him which promised, or if it bee lawfull to receive the hire bargained for in consideration of the danger, labour, and losse, which was joyned with the dishonesty, it may bee probably answered, that the promiser is obliged, but it will hardly stand with true repentance, if the other party doe receive it, *Matth.* 27. 3. 4.

11. *A.* 3. Contracts of buying, and selling, and those which are of the same nature, have no place in some things: not because they are not lawfull or good in themselves, but because they are so good that they cannot bee valewed at a price.

12. *A.* 4. Hence it is a sinne of Simony, to buy or sell, or any way change a holy and Spirituall, for a Temporall; the reason is,

First, Because holy things ought to bee used as holy, not polluted, and profaned, which then they are, when they are brought downe, as Worldly things, into Temporall contracts, being it is against the Religion and reverence, which is due to holy things.

Secondly, Because it is injustice to sell those things, which are to bee bestowed on free cost, *Matth.* 10. 8.

13. *A.* 5. This sinne is extended not onely to supernaturall gifts, (which yet was the sinne of *Simon Magus*, from whom it tooke it's name;) But also first, To the causes of such gifts, as the Sacraments and the like. Secondly, To things annexed to such gifts, as they are such. Such are all those, which are so adjoyned to the Spirituall function and office, either as they goe before, accompany, or follow after it, that they can no wayes bee separated from it.

14. *A.* 6. Hence, not onely those are guilty of *Simony*, which buy or sell those things which directly belong to the election, ordination, or vocation of Ecclesiasticall Ministers, but all such, as in order to that calling, buy or sell those things

things which are set apart for the maintaining of Ministers, which usually are called benefices.

15. *A.* 7. Such Simoniacall bargaines, not onely consists in money, but in all those things, which can bee valewed, and rated with money, or hath the like nature with it, in respect to spirituall things. Hence a Simoniacall gift is not absurdly divided, into a gift from the hand, a gift from the tongue, and a gift from observance. A gift from the hand is money, or that, which is of the same valew with it. By the gift from the tongue are understood prayers, prayses, entreaties, flatteries, if they have the power of obtaining Spirituall things. By the gift from observance, is understood some Temporall deed, which induceth the bestowing of Spirituall, as payment of a debt, whether the bargaine bee expressed, or tacitely understood.

16. *A.* 8. To intend onely such donations or receivings, although it consists in one party alone, yet it is a kind of degree of this sinne, and so it is not ill called Mentall Simony, and by some Confidentiall, as it is distinguished, from conventionall, and reall.

17. *A.* 9. That which is given to the sustentation of those, which are the helpers, and Ministers of Spirituall things, hath no kind of Simony in it. That also hath a place here which is said of the reward of Physitians, and Schoolemasters: *Wee doe not pay them the price of the thing, but their worke, because they serve, and being called from their owne affaires, they attend ours. They doe not receive the reward of their desert, but employment.*

18. *A.* 10. Neither is it properly Simony, when somewhat is given out of meere gratitude, not by any agreement tacite, or expressed, direct, or indirect. Neither if any thing is given by him, which hath a certaine and undoubted right to the Spirituall function, for the avoyding of unjust troubles. Howsoever in these wee must beware of deceit, and the very appearance of evill is to bee avoyded.

19. *A.* 11. And although there is not in every respect a parity, yet there is some similitude, and proportion betwixt

betwixt things sacred and publique offices, which have the power of jurisdiction. For the sale of such offices, hath a dishonest corruptnesse, which thwarts the nature of them. For as it is repugnant to the act of jurisdiction, that it should bee saleable, so is it also to the power of exercising that act. Neither indeed, hath the Prince himselfe Dominion over the offices of jurisdiction, but onely administration. There are also so many evils which spring from this kind of traffick, that it is had in detestation with all ingenuous men.

Quest. 3. *What law is there concerning the forme of Contracts?*

20. *A.* 1. The externall forme is not the same set and determinated by any law, either naturall, divine, or civill. For it may consist in any declaration of mutuall consent whatsoever, whether it bee done by words, or gestures, or writing, or the delivery of the thing it selfe. Therefore, although that forme hath power of obliging, yet because it is not of force in it selfe, but as it hath relation to the internall Court, for that cause it doth the lesse belong to the internall Court of Conscience.

21. *A.* 2. The internall forme of a lawfull Contract, is upright dealing, by which one doth sincerely intend to oblige himselfe to the performance, of that which hee professeth, and afterwards to performe it as much, as in him lieth. The reason is, because a Contract includes a promissive consent. Now a promise is a testimony, by which one binds his faith to deale uprightly with another in the performance of this or that; and therefore the forme doth require internall, and essentiall the upright dealing of the Contracter, to bee true, and sincere.

22. *A.* 3. Hence that division of Contracts; by which some are said to bee according to upright meaning, others to bee according to the strictnesse of the law, is not accurate, and hath not place either in the Court of Conscience, or before God. For upright meaning is required in all Contracts, and because the chiefest part of the nature of Contracts doth consist in that, the judgement as farre as it can appeare, is to bee given out of that, and according

to it. Therefore in all Contracts, wee ſhould proceed according to right, and good, not the letters, or extreame rigour of the law, in which often times the moſt extreame injury is found.

23. *A.* 4. Sometimes not to ſtand to promiſes, is not repugnant to honeſt meaning; to wit, when the promiſe leaves off to bind:

As firſt, If the thing promiſed becomes unprofitable, unlawfull, or impoſſible.

Secondly, If the ſtate of the things and perſons is ſo changed, that in the judgement of wiſemen, the promiſer is thought, that hee would not have comprehended ſuch an event.

Thirdly, If the other party, in whoſe favour the thing was promiſed, ſhould remit it.

Fourthly, If hee which promiſed on the other ſide, will not fulfill his promiſe.

Fiftly, If any thing bee promiſed for that cauſe, which afterwards is found not to bee in it.

24. *A.* 5. Repugnant to honeſt meaning is diſſimulation; that is, craftineſe, ſubtlety, fraud, cheating, plots, or contrivements either in words, or deeds, applied to the deceiving or circumventing anothers. 1 *Theſſal.* 4. 6. 1 *Cor.* 6. 8. It is uſually called evill craft, that it may bee diſtinguiſhed from an honeſt deviſe, by which one is willingly cheated into right reaſon.

25. *A.* 6. It is repugnant to honeſt meaning, in as much, as it takes away the cleare intention of performing, that which was pretended, and ſeemed to bee promiſed.

26. *A.* 7. This guile, if it bee about the ſubſtance of a thing, as if one ſhould ſell glaſſe for a pearle, the Contract in its owne nature is made voyd, becauſe in ſuch a Contract the conſent is wanting. For hee which would buy a pearle, meanes not glaſſe.

27. *A.* 8. Alike is the nature of evill guile, which yeeldeth the chiefe cauſe to a Contract, although it meddles not with the ſubſtance of the thing, as if one ſhould perſwade his chapman to buy a pearle for that reaſon onely that before

fore it was his Fathers, who otherwise would not have bought it. For such a Contract is made voyd or to bee made voyd, because hee which was brought in by guile to bargaine, suffers injury in the Contract; and therefore is fully to bee satisfied by the undoing of the Contract.

28. *A.* 9. When this guile lights onely on the Contract, and is about it's accidents: as if one should bee deceived in the goodnesse of a thing, and is brought in by deceit, not that hee should buy, but that hee should buy for more then its value; it doth not make the Contract utterly voyd, or altogether to bee made voyd: howsoever hee which deceives is bound in Conscience, to recompence the others dammage according to æquity.

29. *A.* 10. Of this kind is that deceit, when the seller conceales from the buyer some hidden fault of the thing sold, which bringeth dammage or losse to the buyer.

30. *A.* 11. To this also belongs, if the seller knowing that in short time, there will bee great store of such wares, by which occasion the price will bee diminished, and hee shall suffer great losse which shall buy before at the current price, will neither foretell that to the buyer, or abate the price: or also if the buyer knowes that in short time, there will be great store of buyers, and scarsity of wares, by which the prises of things will bee encreased, and the seller brought into poverty by selling at the usuall rate. For in such cases wee are bound, at least by the law of charity, to foresee for our neighbours good, as long as it may bee done without any great losse to us.

31. *A.* 12. Those Civill lawes which confirme a Contract made by circumvention, so it bee under halfe of the just price, are permissive onely to diminish strifes, and doe not justifie the Contract, but leave it to bee judged in the Court of Conscience, by the law of nature, and the Divine law.

32. *A.* 13. That fault also is opposed to honest dealing, which consists in the inconsiderate omission of that diligence, which might and should have beene added to the fulfilling of the Contract. It differs from deceit, because

deceit properly is used wittingly, and on set purpose: but this fault proceeds from not heeding, or inconsideration without set purpose or intent. It is repugnant to honest dealing, not because it doth simply exclude sincere intent, but because it doth shew, that diligent and due care of performance was wanting. Therefore it is rightly called by the Apostle *lightnesse*, 2 *Cor.* 1.17.

33. *A.* 14. This fault is divided into open, slight, & slightest. The open fault, is the omission of that diligence, which men in the like case ordinarily apply, as if one should leave a borrowed booke in some open place from whence it may bee taken away. A slight fault is the omission of that diligence, which diligent men of the like case commonly use, as if one should leave a thing entrusted of great value in an unlockt Chamber, from whence it may bee taken away. The slightest fault, is the omission of that diligence, which the most diligent in the like case are wont to adde, as if hee should leave that thing entrusted, and thinke the doore lockt, and yet doth not certainely know.

34. *A.* 15. From the open fault, all Contracters are held guilty of the dammage, which shall thence ensue. Because common diligence is contained in the obligation of every promise, and the omission of it, is manifestly repugnant to honest dealing. Whence it is, that this open fault is wont to bee ranked almost in the same place, and order, with evill guile.

35. *A.* 16. From the slight, or slightest fault, they are bound so farre, as either the nature of the Contract, or the agreement of the parties require, or also so farre as humane lawes out of equity have established.

Quest. 4. *What law is there concerning the end of Contracts?*

36. *A.* 1. The end of a Contract, ought alwayes to bee some good. For neither obligation, promise, or consent, ought to tend to evill.

37. *A.* 2. Contracts ought chiefely to bee for the good of the parties. For they are employed about their goods, and not other mens. For no man can bargaine about those goods, which are not in his owne power.

38. *A.* 3. Some

38. *A.* 3. Some Contracts are for the good of the giver onely, as a thing entrusted, a command. Others for the good of the receivers onely as a gift, a free lone. Others for the good of both, as buying, letting out, partnership, pawnes, exchange, &c. But this difference although it properly depends on the nature of the Contracts themselves, yet upon the agreement of the parties it may bee changed, and many ends mixed together, as a thing entrusted may bee sometimes for the good of him, which is entrusted, and a free lone for the good also of the lender.

39. *A.* 4. To seeke ones owne good onely in that Contract, which in its nature tends to the good of another, or of both sides savours of fraud, and oftentimes is repugnant to justice, but alwayes to Christian charity.

Quest. *What is the effect of Contracts?*

40. *A.* 1. The effect of every lawfull Contract, is the bond of obligation to performe that, to which it hath consented.

First, Because every one is bound to stand to that, which hee hath lawfully promised.

Secondly, Because from promise, and the acceptation of it, the other party hath gained right and power of demanding the promise. Whence it is, that no Contract can bee broken, the party to whom it is availeable being unwilling.

41. *A.* 2. This obligation, because it is not extended beyond upright meaning, doth therefore sometimes cease upon a meere chance, or an unthought of event which happens without the fault of the obliged, seeing it could not bee hindered by humane providence.

42. *A.* 3. But although, regularly and according to the nature of the thing it selfe, no man is bound by a casuall chance, which comes betweene without his fault: yet hee may bee bound to such chance by some particular agreement, because such an obligation can bee valewed at a certaine price.

Chap. XLIII.

Of the proportion of prises in Contracts of selling, buying, letting out, hyring, and in those, which are of the same nature.

Quest. 1. *What rules are to bee observed in setting a iust price in such Contracts?*

1. *A.* 1. That rule is chiefest, which is delivered by the holy Ghost, *Prov.* 20. 14. That the buyer, to abate the price, should not deceitfully take any thing away from the wares, which are to bee bought: or the seller, to augment the price, should not amplifie against his conscience the worth of his wares. For to bee willing to buy cheape, and sell deare, is (as *Augustine* observes) common, but yet a common sinne, except it is bounded within a certaine measure and limits.

2. *A.* 2. The publique authority is to bee observed in those things, whose price is appointed by the Magistrate, which happens in many places concerning those things, which most necessarily belong to foode. For that is alwayes presumed just and æquall in such things of common use, (except the contrary bee manifest,) which is allowed of by the community. Yet here it is to bee observed, that because in things necessary to life, the price is usually rated according to the bigneſse, for the buyers sake, yet notwithstanding, the price may bee brought lower, though, not augmented.

3. *A.* 3. The common rate of the market, and of wise and good men is to bee followed. For this rate hath the force of a tacite law, and excludes the danger of any deceit to the dammage of another. In this sense may bee admitted that rule, which is approved in the Civill law, and the manners of men: that that price is just, if the thing bee sold for so much, as it can bee sold for: or, every saleable thing is worth so much, as it can bee sold for: that

is,

is, as it can bee sold for commonly, not out of any affection, or for the profit of this or that man.

4. *A.* 4. Where no publique rating, or common valew can have any place, there the price is to bee set, (yet without fraud) according to the judgement of understanding men, all circumstances being duly considered. For a more certaine law in many things cannot bee had to direct bargaines.

5. *A.* 5. That difference is to bee noted in the observing of these rules: that the lawfull price which is appointed by publique authority, is indivisible, so that it cannot the least way bee augmented by the seller: but the naturall price which is set either by common valuation, or the agreement of parties, hath its latitude, within which upon occasion it may bee altered. Hence a threefold just price useth to bee assigned, one is called rigid, or the uttermost, according to the terme of magnitude: another mild, lowest, easie, sweet, according to the terme of parvity; And the third meane, or moderate, as it receeds from either extreame.

Quest. 2. *Whether there bee any just causes of varying the just price?*

Ans. There are many causes given.

6. *A.* 1. The first cause is fetcht from the consideration of the office of a Merchant, for it is valuable at a price, that hee spends his time, care, and thoughts in getting, preserving, and conveighing things, and also that hee hires servants: insomuch, that if Merchants were wanting, the Common-wealth must necessarily provide publique Ministers to doe those things. Hence the same thing is valued at a greater rate with Merchants, then with other private men. Yet Merchants must not reckon all their charges they have laid out: For it may oftentimes fall out, that so much labour is employed, and so great expenses bestowed in an unprofitable and unnecessary thing, and therefore the common rate is to bee followed.

7. *A.* 2. Hence, those rules are deceitfull, by which Merchants use to justifie themselves, in exacting a greater price for their wares: to wit, that they bought those wares

for

for so much, that they spent so much in procuring them. For it may happen, that a Merchant may sell cheaper then hee bought, and yet sell unjustly: either because hee bought it foolishly, or afterwards the rate of things is changed.

8. *A.* 3. The second cause is brought from the manner of selling: from whence manifold variety may follow in augmenting or diminishing the price.

9. *A.* 4. When the ware seekes out a chapman, it makes the just price of a thing to abate, according to the common proverbe, proffered wares stinke. The reason used to bee given, is, because in that manner of selling, a scarsity of buyers is presumed, by which the common valew is diminished: but that reason doth not seeme sufficient in conscience for any notable diminution of the price, except that also happen, that the thing which is so sold, is little profitable to the buyer, or such, that hee would not have bought it but upon such an occasion, or that hee buyes not so much for his owne, as the sellers sake.

10. *A.* 5. From this rule it often happens, that goods which are at open sale, or by the voyce of the publique cryer, bare lesse price, then otherwise they use.

11. *A.* 6. When Chapmen seeke wares. For then the store of buyers augments the common valew, and so is a just cause of augmenting the price.

12. *A.* 7. When one sels a great quantity of things together, and not by parcels: this manner of selling diminisheth the price, because it diminisheth the number of buyers, and also the power of detriment, or danger of losse, which might ensue upon occasion of selling it after.

13. *A.* 8. When one sels by parcels: this manner may justly augment the just price of things; because there is more labour in selling, and more care in keeping, and dividing the wares.

14. *A.* 9. The third cause is, if the seller by selling, shall suffer some particular discommodity, although that discommodity consists onely in the privation of some honour, or particular delight. For then the seller may exact somewhat

somewhat more then the thing is worth in it selfe, and the price by accident will bee just: because naturall æquity requires that the seller, being hee is Lord of his owne things, should keepe himselfe harmlesse.

15. *A.* 10. But this is lawfull onely then, when the buyer sollicites the seller, that hee would sell that thing, which otherwise hee was not about to sell. For if the seller freely offer himselfe to the buyer, then the buyer is not the cause, that hee is deprived of his owne commodity.

Chap. XLIV.

Of Contracts by Vsury.

Quest. 1. *What is Vsury?*

1. *A.* 1. Vsury by lending (in this matter of Contracts,) is wont to bee described, a gaine sought from the lone of money by force of the lone it selfe.

2. *A.* 2. By gaine is understood the acquisition of some commodity which is valuable with money, which was not mine. For if any one seeke onely friendship or good will, it is not Vsury; because they are not of the number of those things, which can bee æstimated at a price. If also one by lending should seeke to receive that which is due by vertue of a former contract, and obligation, it is not Vsury, for otherwise, hee would not receive his owne. But if one should not seeke money, or wares, yet homage, or gifts, or the imposition of some burden, it is rightly called gaine by Vsury, because it is valuable at a price.

3. *A.* 3. It is said by the force of the lone it self, to exclude that gaine which may bee received by some other title, as for recompence of emergent losse, or the ceasing of gaine. The gaine of which kind is usually called *interest*, and is distinguished from Vsury.

4. *A.* 4. This gaine is said to bee *sought*, not agreed

upon: becauſe not onely *reall* Vſury, in which a Contract interceeds, but alſo *mentall*, which is in the intention of getting againe from the lone as a debt, may bee contained in this deſcription.

Queſt. 2. *Whether this kind of Vſury is lawfull?*

5. *A.* 1. Such Vſury which is commonly practiſed by Vſurers, and Bankers, is deſervedly condemned of all: becauſe it is a catching art, and no regard of charity or equity being had, layes in wait for other mens goods.

6. *A.* 2. But it cannot bee proved ſolidly by any naturall reaſon, that any Vſury whatſoever is generally, and abſolutely unlawfull.

7. *A.* 3. Not by their reaſon who ſay, all lones in their nature ought to bee of good will: For it cannot bee proved, that every lone with whatſoever circumſtances it bee cloathed, ought to bee freely beſtowed: and if this bee granted, nothing elſe will follow, but that, if the lone bee not *gratis*, it paſſeth into ſome Contract, either named or not named, ſimple or mixed.

8. *A.* 4. Not by theirs who alledge, that in thoſe things which conſume by uſe, the Dominion is not diſtinguiſhed from the uſe, and therefore nothing can bee taken for the uſe beyond the valew of the thing it ſelfe, or the Dominion of it. For it is anſwered, gaine is not taken ſimply for the uſe of the borrowed thing according to its ſubſtance, but according to the valew, or income which remaines after the ſubſtance is conſumed: and is oftentimes in things, which are not conſumed by uſe: as alſo for the office, and act of lending, from whence the borrower receives profit.

9. *A.* 5. Not by theirs who object, that money in its owne nature is barren. For although it bee barren in it ſelfe, yet it may eaſily bee changed into merchandiſe, which yeeld fruit: and the induſtry of the Vſer being added, it beſtowes its power to bring forth fruit.

10. *A.* 6. Neither laſtly by theirs who ſay in generall, that there is nothing in the lone, for which gaine may bee received. For there is the fruit of the income, or profit,

which

which probably might be expected from the mony which is lent: and there is a burthen annexed to the privation of the money, by which all occasion of placing it otherwise with encrease is omitted. For the vacation from using money by the same right may bee valued, as the vacation from labour, is *Exod.* 21. 19. seeing that, no lesse then labour, or worke may bee employed for the benefit of the owner.

11. *A.* 7. It is confirmed by evident reason, that some Vsury is lawfull: because no reall difference can bee showne betwixt some Vsury, and other Contracts, which are allowed of by all, as for example; one is furnished with money to buy a farme, from whence he may receive the yearely profit of a hundred pound. Another desires to have the same farme, yet is not furnished with ready money: if the first buy the farme, and rents it out for a hundred pound, no man will deny, but that hee hath done that which is just and right. But if hee give the money to the other to purchase the farme for himselfe, and shall receive the same summe from him, subjecting himselfe to the same perill, which hee should have beene obnoxious to in the purchase for himselfe, it is the same justice, and besides there is somewhat added to him which payeth Vsury, by reason of the Dominion of that farme, which hee hath got by his purchase.

12. *A.* 8. The Scripture doth not take away altogether all Vsury;

But first, That which is exacted of the poore, who for urgent necessity, and his owne sustentation borroweth; so that the prohibition is founded on the condition of the person, *Exod.* 22. 25. *Lev.* 25. 35. *Proverb.* 28. 8. *Ezech.* 18. 17.

Secondly, That which bites, and gnawes; that is, when the debt is exacted with rigour, and the dammage of the neighbour.

Thirdly, That, which is repugnant to charity, *Luc.* 6. 35.

Fourthly, And perhaps, that which by the politick law

was not lawfull to the Iewes to exercise among themselves, *Deut.* 23. 19.

13. *A.* 9. The Scripture doth seeme to imply, that some Vsury in its selfe is lawfull, when it did permit the Iewes to take Vsury of every stranger that was not poore, *Deut.* 23. 20. For if all Vsury was intrinsecally and in its owne nature evill, then the Iewes could not take Vsury of the gentiles without some grievous scandall, by which the gentiles might bee averted from the religion, and law of the Iewes, which admitted a thing unlawfull, as lawfull. Hither also it may bee referred, that it is most probable from that parable of the talents, *Matth.* 25. 27. that so usury of Bankers, was not onely in common use among the Iewes, but also not disallowed of by the Lord: because under that similitude hee requires a spirituall duty, without any insinuation of dislike, which in other parables hee did use to adde, which did set forth our duty by the disallowing the use, as *Luc.* 16. 8.

Quest. 3. *From what ground can the equity of gaine by the lending of money bee demonstrated?*

14. *A.* 1. The equity of it is manifest, of which none can doubt, if any one doth not bargaine, that a set summe, or returne shall bee precisely payd; but so puts out his money with some honest man, on whose faith hee doth rely, that hee will bee contented to receive some equall part of the fruit of the money according to the measure of Gods benediction towards the employer of the money. Of the putting out of money in this kind there can bee no question, if the danger of the principall bee commune also: For it is nothing else, but a contract of copartnership, both in gaine and dammage.

15. *A.* 2. Nothing is committed against equity, if the uncertaine gaine which will probably follow, bee sold for a moderate certainty.

16. *A.* 3. Neither is there any iniquity in that, if the contract bee made with equall conditions, that the whole danger of the principall should belong to him which employes the money. For it is nothing else, but a contract of assurance,

assurance, by which the danger of anothers thing, which may bee rated at a price, is undertaken for the price.

17. *A.* 4. It is not necessarily required, that a contract of this nature, bee done distinctly and expressely, but 'tis enough if it bee done implicitely, and out of a sincere intention, as also according to the estimation of honest men, and such as understand affaires of that sort.

18. *A.* 5. When therefore all those contracts, as all men confesse, severally are lawfull, it necessarily followeth, that a contract mixt, and compounded of those, (to wit,) of a contract of copartnership, of assurance of the stock, and of the sale of an uncertaine gaine for a certaine, is not simply and absolutely to bee disallowed.

Quest. 4. *What things are to bee observed in the putting out of money, that sinne may bee avoyded?*

19. *A.* 1. First, Wee must beware, that nothing bee required beyond the principall, of those which are poore.

20. *A.* 2. Wee must beware also least the greedinesse of gain any way hinder any of us, that thereby he doth lesse helpe the needy by lending, or those that are altogether poore, by simply giving, according to his abilities.

21. *A.* 3. Wee must beware all excesse, which to avoyd, it is most safe, that hee which puts out money, should not exact all that, which is allowed by the lawes or received custome, but containe himselfe within that which is permitted.

22. *A.* 4. Consideration is alwayes to bee had of him, with whom the busines is, that the fruit of the mony return to him that lent it with the profit of the borrower, and not the losse. Hence extreame right cannot bee urged sometimes without extreame injury; as if one should suffer losse without his owne fault in the traffiquing with the money which was borrowed, it would bee inhumane to demand of him the encrease of the money, that is, to receive gaine from his losse. Naturall conscience also seemeth to dictate this equity in letting, and hyring, as if either barrennesse, or any other calamity which happens, bee so much, that the hyrer suffers some notable dammage by the thing

hyred, the rent is to bee remitted to him by the lessour, either in whole, or according to the proportion of the losse.

23. *A.* 5. The rule of equity, and charity is alwayes to bee marked, and observed: that that onely bee taken, which every one in upright meaning being in such necessity, would have others take of him.

24. *A.* 6. Offences and calumnies, (to which this kind of contract is obnoxious, *Ier.* 15. 10.) ought as much as can bee, alwayes to bee avoyded.

CHAP. XLV.

Of Contracts by wagers, lots, and gaming.

Quest. 1. *What is a wager?*

1. *A.* It is a contract, in which two contending about some truth, doe wager somewhat on both sides, from whence hee shall have reward that attaines the truth, and hee punished which doth not. Wee have an example in *Samsons* riddle, *Iud.* 14. 13. 14.

Quest. 2. *Are these kind of wagers lawfull?*

2. *A.* 1. The act of waging as it is considered in its selfe, is not plainely unjust: because onely the danger of one, is opposed to the danger of the other, which dangers sometimes may bee undergone, and interchanged.

3. *A.* 2. One may undergoe the hazard of a voluntary mulct to confirme his conjecture: and that mulct may deservedly bee required of the other, if so bee hee rashly trusts his owne conjecture.

4. *A.* 3. There may also bee a reward appointed betwixt two upon mutuall consent, on some doubtfull event, that from the hope of the reward, hee, or the other may bee stirred up to a laudable endeavour.

5. *A.* 4. Yet wagers are unlawfull; First, If they have an unlawfull condition, as if two strive betwixt themselves for this or that sinne; as who should overcome another in drinking,

drinking, or who should carry himselfe more boldly in this or that businesse, which may bee disalowable, &c.

Secondly, If it bee to the notorious losse of either party; for such danger ought not to bee undergone in that contract, which serves neither to publique or private profit, and such are common wagers. And that gaine is to bee accounted shamefull, which ariseth from anothers losse. Hence that contract of *Samsons* riddle, was afterwards deservedly condemned by the *Philistines* themselves, because it tended to the spoiling them of their inheritance, *Jud* 14.16.

6. *A.* 5. That revenew which is called an annuity, in which one gives a summe of money, that hee may receive a certaine stipend every yeare as long as hee liveth, is not to bee referred to the Contract by Wagers. For hee doth not promise, that hee will survive, till the stipend overcome the principall, neither doth the other to the contrary. For such a contract is of buying and selling, by which an uncertaine gaine, is bought for a certaine price; and it is held for lawfull according to the lawes, and nature of such a buying, and not by reason of some fained wager.

Quest. 3. *What is the Contract by lots?*

7. *A.* 1. It is a contract, in which by the force of a foregoing agreement, lots are cast, that it may appeare, who ought to bee Master of this or that thing.

8. *A.* 2. Such kind of contracts are sometimes made betweene those, which had right before to that thing, about which the lot is cast; whether it bee to bee divided amongst many, as in the distribution of the land of *Canaan*, *Ios.* 18. Or whether it bee wholy to come to one, as in the garment of the Lord which was to bee adjudged to this or that souldier, *Ioh.* 19. 24. to which kind, those lots may bee reduced which are by game. But sometimes it is betweene those, which before had no common right of disposing the thing; as when one thing, or more are exposed to bee as it were sold by lots, and divers meet to get the same by lots: which wee call commonly Lotteries; or lastly, when the lots are ordained to make some election, as in the choyce of *Matthias*, *Act.* 1. 26.

Quest. 4.

Queſt. 4. *What lawfulneſſe is there in ſuch kind of Contract?*

9. *A.* 1. The Contract in it ſelfe is lawfull, and is approved in the Scriptures by divers examples. The reaſon is, that becauſe every one mutually doth expoſe his æquall right to the thing, or that part which hee ought to receive, to the hazard of lots, it is as it were an equall change.

10. *A.* 2. Yet it is divers wayes turned into ſinne.

Firſt, If any ſhall depend upon the ſtars, or ſpirits, or fortune for the directing of the lots.

Secondly, If that is intended which in it ſelfe is unlawfull, or if an unlawfull manner of doing it bee adjoyned.

Thirdly, If they bee uſed without ſome great cauſe, or due reverence; becauſe the caſting of lots in its owne nature, hath a particular reſpect to the ſpeciall providence of God, *Prov.* 16. 33.

Queſt. 5. *What is a Contract by game?*

11. *A.* 1. It is a contract, by which the players doe agree betwixt themſelves, that ſomething ſhall bee yeelded by the conquered to the Conquerour. For whether all that which is ſtaked by both, is given to the winner, or that which was ſtaked onely by the looſer bee ſpent in common, ſomewhat alwayes is granted from the conquered to the Conquerour.

12. *A.* 2. It is mixt of two contracts, of which the firſt is a mutuall changing both of danger, and intereſt for the good, either of this or the other, according to the event of the game, the ſecond is a wager ſuſpended either upon greater skill, induſtry, or good hap.

Queſt. 6. *Is ſuch a contract lawfull?*

13. *A.* 1. It is not in it ſelfe unlawfull, becauſe ſuch an agreement may bee in the lawfull power of the parties agreeing: it may bee ordained to a good end upon a good intention: it may bee alſo ſo uſed, that it ſhall not bring with it any violation either of religion, juſtice, or charity.

14. *A.* 2. An

14. *A.* 2. An eager intention of gaine, maketh it vitious.

First, Becauſe the end of play is recreation, and delight of the players. Therefore if it bee meant for gaine, or if it bee turned to the notorious diſcommodity of one party, it is an abuſe contrary to the nature of play.

Secondly, There is either a parity betwixt the gamſters, and ſo it is a prodigall raſhneſſe to hazard a conſiderable ſumme of money without any neceſſity; or an imparity is ſuppoſed, and ſo the contract is vitiated by guile and deceit, when one oppoſeth little or no danger of loſſe with a certaine hope of gaine, to the others great perill.

Thirdly, No mortall man is ſo abſolute a Lord of his money, that hee can alienate, or expoſe to the danger of alienation, any notorious ſumme without juſt cauſe approved of in the word of God: which cannot bee affirmed of gaming as it is in ſelfe.

Fourthly, It is not lawfull for any man to gaine by anothers loſſe; which is manifeſtly done in gaming on purpoſe for gaines: and in this reſpect, gaine ariſing from play, is filthy lucre: neither would it bee more approved of commonly, then the other kinds of avarice, but that it hath ſomewhat of prodigality joyned with it, which ſeemes to have ſome magnificence in it.

15. *A.* 3. That little for which it is lawfull to play, may admit ſome variation according to the condition of the gamſters. But it is certaine, that no man ought to venture more in play, then that which hath a juſt proportion to the end of gaming, that is, no more then a man of ſuch a ſtate can reaſonably beſtow on his recreation.

16. *A.* 4. Thoſe games which onely are by chance, or doe eſpecially rely upon chance, are to bee removed from ſuch contracts:

For firſt, In chance there is no contention or exerciſe of vertue, which to excite, as there ought to bee rewards publiquely propoſed, ſo alſo upon private conſent to bee appointed.

Secondly, Lot in its owne nature hath a ſpeciall rela-

tion to the speciall providence of God, and so it is a sacred thing: and the old proverbe is true, it is not good to play with holy things.

Thirdly, Such kind of games doe give occasion of divers sinnes to the gamsters;

As first, Of greivous perturbations, cursings, and blasphemies for their crosse fortune as they call it.

Secondly, Of immoderate pertinacy in continuing to play, in hope of better luck, which to cast away, they can see no reason.

Thirdly, Of losse of time and money, being no true gaine can redound to any from thence.

17. *A.* 5. Hence it is, that wee read in Scripture of other exercises used and allowed of for the encrease of vertue and strength, as of handling the bow; 2 *Sam.* 1. 18. But dicing hath no allowance in the Scriptures, and is condemned almost by all lawes, although such lawes are compelled to give way to our compted manners.

CHAP. XLVI.

Of employment of life.

Quest. 1. *WHether any having no certaine employment can live without sinne?*

1. *A.* 1. Hee which hath so much power, and gifts bestowed on him, by God that hee may live laudably in some honest calling, if hee abstaine from all employment willingly, hee cannot bee quitted from sinning greivously.

For first, It is the ordinance of God, that every one by helping others in some particular calling, should glorifie God, *Gen.* 2. 15, and 3. 19. 1 *Pet.* 4. 10. *Gal.* 5. 13: 1 *Thess.* 4. 11.

Secondly, Every one hath received his talent, or some part of a talent from God to that end: which cannot bee buried or hid without sinne, *Matth.* 25.

Thirdly,

Thirdly, Idleneſſe is to bee ſhied, as the mother and nurſe of many vices, eſpecially of evill thoughts, deſires, curioſities, and wicked contrivements; 1 *Theſſ.* 4. 11. 2 *Theſſ.* 3. 11.

Fourthly, The glory of God, publique, and private welfare, as alſo the peace of conſcience, may and ought to bee ſought by ſome honeſt calling.

2. *A.* 2. Hence luſty begging vagabonds are not to bee ſuffered;

Firſt, Becauſe they openly oppoſe themſelves to the Divine ordinance.

Secondly, They are a burden to others with out neceſſity.

Thirdly, Becauſe they defraud thoſe that are poore, indeed at leaſt of ſome part of the almes which they would receive, if they had not beene prevented by ſuch.

Fourthly, They doe not carry themſelves either as members of any Church, or Common-wealth.

Fiftly, They directly ſet themſelves to many kinds of wickednesſes.

Queſt. 2. *How may one know, that this or that employment bee honeſt?*

3. *A.* 1. If it bee manifeſtly approved of in Scriptures. Secondly, If with ſome proportion to thoſe callings, which are allowed of in Scripture, it bee about that which is lawfull in it ſelfe, or profitable to mankind, or good report, *Epheſ.* 4. 28. *Phil.* 4. 8.

4. *A.* Hence firſt, Thoſe who are buſied in the nouriſhing and furthering of ſinnes, as thoſe vittailers, which doe not adminiſter onely to the neceſſity of ſtrangers, and travailers, but to the intemperancy of their neighbours, lead a diſhoneſt life.

5. *A.* 2. Thoſe that follow trifling, light, ſportfull, ſcurrilous arts, or belonging that way; may not abide in them, as in an honeſt courſe of life.

Firſt, Becauſe nothing is found in them worthy the life of man.

Secondly, They doe invert the order of nature, when

they turne the remission of labour, into toyling.

Thirdly, They make themselves unfit for the more weighty and serious duties of Christians.

Fourthly, They use to helpe the Devill in tempting men, whil'st they stirre up, and kindle their carnall desires.

6. *A.* 3. Their employment, who take occasion to raise their owne profit, by the dammage of others, which commonly is the course of usurers, cannot be approved as honest.

Quest. 3. *What things are required for the due exercising an honest calling?*

7. *Ans.* 1. Skill is required, by which every one perfectly knoweth those things, which properly belong to his owne vocation, *Prov.* 14. 8.

8. *A.* 2. Attention to his owne affaires, more then others, 2 *Thess.* 3. 11. 1 *Tim.* 5. 13. 1 *Pet.* 4. 15.

9. *A.* 3. Diligence in undergoing businesse, *Prov.* 10. 4. and 13. 4. and 21. 5. and 27. 23. 24. *Eccles.* 10. 12.

10. *A.* 4. Wisedome, in observing, taking, and using rightly opportunity, *Prov.* 10. 5. and 21. 5. *Eccles.* 10. 8.

11. *A.* 5. Courage and constancy in overcomming difficulties, *Prov.* 15. 19. and 20. 4. and 26. 16.

12. *A.* 6. A moderation in the desire of gaine, and care of wished successe, 1 *Tim.* 6. 9. *Matth.* 6. 34. *Prov.* 28. 20. 22.

13. *A.* 7. Lastly, A religious sanctifying of all our labours is required, 1 *Cor.* 10. 31. *Gen.* 24. 13. 27. *Psal.* 90. *ult.*

CHAP. XLVII.

Of poverty and riches.

Queſt. 1. *How muſt wee account of poverty?*

1. *A.* 1. A Counterfeit poverty is ingratitude to God, whoſe bleſſing is renounced, and an injury to men, as well thoſe, to whom due aid is denied, as thoſe, who for that cauſe are the more burdened, *Prov.* 23. 7.

2. *A.* 2. And ſuch is the poverty for the moſt part of Popiſh Monkes, which by word and habit profeſſe poverty, but in deed are moſt rich, poſſeſſing large mannours, great incomes, and mighty wealth. It is a ridiculous defence of thoſe, that the Covent, and Brothers in the Covent, doe poſſeſſe thoſe goods in common, and undivided, ſo that any one cannot ſell, or alienate any thing from thence, or receive at his owne will.

For firſt, If the Covent bee rich, the Monkes in that Covent cannot bee poore. For if each of them bee poore, and the Covent rich, then by the ſame reaſon, each part of a body may bee white, and the whole black.

Secondly, The Heires of ſome Prince, or rich man, although they poſſeſse the inheritance individed, and are forbid to ſell, or alienate any of it, yet they are not, nor cannot bee accounted poore men.

Thirdly, If two or more ſecular men ſhould deliver up their goods altogether to ſome overſeer, on that condition, that hee ſhould miniſter to them neceſſaries, as need required, either ſeverally, or together, theſe ſurely did not put off their riches, but the burden, care, and trouble of them: as *Potiphar* the Ægyptian did by himſelfe, *Gen.* 39. 8. and in ſome ſort *Pharaoh*, *Chap.* 41.

Fourthly, Every Monke hath right to demand his

convenient portion, insomuch that if it bee denied without a just cause, it is accounted a trespasse, and hee may sue an action against the covent before a competent Iudge.

Fiftly, It is knowne that many enter Monasteries to avoyd poverty, because they have not wherewithall otherwise to live idly, and that many are thrust in by their parents, and kindred, that they might more certainely provide for their necessary maintenance.

Sixtly, Many goe into Monasteries, that they may make a way and degree to Papall dignities and offices, by which they may enrich themselves, and theirs.

3. *A.* 2. True poverty, if it bee directly desired and sought, which is usually called voluntary, without some speciall urgent necessity, is a madnesse to bee condemned.

First, Because such a poore man doth not provide for himselfe and his, according to the course of nature approved by God.

Secondly, Because hee chooseth and seeketh the evill of punishment.

Thirdly, Because hee doth expose himselfe rashly to many temptations.

Fourthly, Because hee makes himselfe unable to render many duties which are due to their neighbours from those who have outward abilities.

Fiftly, Because this is to tempt God, if any one having wherewithall to sustaine himselfe, shall cast away that, expecting sustentation from God.

Sixtly, Hee refuseth that, which every day hee desires of God, that is, his dayly bread.

Seventhly, Hee burdeneth those, from whom hee receiveth any thing without necessity, and defraudeth those which should have received the same if hee had not intercepted it. Such is the poverty of some amongst the Popish Monkes, who live onely on that, which they get from day to day by begging. But they adde also to this madnesse, a superstitious and wicked presumption, being that they sell this poverty for a worke of perfection, and superogation

which

which will much prevaile for satisfaction and merit before God.

4. *A.* 3. True poverty which is necessary, not sought onpurpose, but otherwise happening, and is for the most part joyned with infirmity, weakness or such like defect, whence it is that the poore cannot helpe themselves by labour; this poverty in it selfe, and by it selfe hath no crime in it, or fault to bee ashamed of: but is oftentimes sent from God to the godly, either as a correction, or triall and searching, or both. It is therefore a miserable state, yet notwithstanding such a one by the appointment and grace of God, workes with the faithfull to salvation.

5. *A.* Hence first, Such poore men ought chiefly to beware that they doe not despaire; *Prov.* 10. 15.

Secondly, That they doe not murmure against the providence of God, or use unlawfull meanes to helpe themselves, *Prov.* 30. 9.

Thirdly, That they should behave themselves as poore men ought, free from all envy, *Prov.* 18. 23. Hence also others must take heed how they deride, contemne, or set against the poore, as also to refuse to helpe them according to their abilities, *Prov.* 14. 10. and 17. 5. and 19. 4. 7. 17. *Iam.* 2. 3. 4.

Quest. 2. *How are riches to bee esteemed?*

6. *A.* 1. Riches as they are considered absolutely and in themselves, are morally neither good nor bad, but things indifferent which men may use either well or ill.

7. *A.* 2. But because in their owne nature, they are ordained for a good use, *Prov.* 3. 9. Therefore although they are not morall goods, yet they are usefull and profitable, and so they are rightly called the gifts and blessings of God; *Prov.* 10. 22.

8. *A.* 3. Yet by reason of humane corruption and infirmity, the possession of large riches is joyned with so much danger, that it containes the evill of great and desperate temptations: so that it is very difficult for a rich man to enter into the Kingdome of Heaven, *Matth.* 19. 23. In which respect they are compared to thick clay, which

weigh

weigh downe and defile the owner, *Hab.* 2. 6. to thornes which prick and teare those that handle them, and choke and strangle all spirituall seed, *Matth.* 13. 22. to an entrapping snare, and an arrow peircing thorough the soule, 1 *Tim.* 6. 9. 10.

9. *A.* 4. But the more speciall temptations of riches is to pride, for placing vaine and idolatrous trust in them for the love of the World, lastly to luxury, and the following of every affection with contempt of God, 1 *Tim.* 6. 17. *Ephes.* 5. 5. *Prov.* 30. 9. *Luc.* 16. 9.

10. *A.* 5. Hence first, Riches are not absolutely to be desired, *Prov.* 23. 4. 5. 1 *Tim.* 6. 8. 9. 10.

Secondly, If riches encrease by Gods providence, the mind is carefully and seriously to bee fortified against those vices, which usually accompany them, *Psalm.* 62. 11.

Thirdly, Wee must strive as well by prayer to God, as all diligence to make riches our instruments of piety.

CHAP. XLVIII.

Of Parsimony, and Frugality.

Quest. 1. *WHat is required to honest Parsimony?*

1. *A.* 1. There is required; First, That wee beware, wee doe not idly lavish those things, which can bee employed either in profitable or honest uses, *Prov.* 21. 17. This rule, as agreeing to right reason, and the Doctrine of CHRIST, some of the Disciples thought not well off, yet did confidently apply it, especially *Iudas*, in reproving the deed of *Mary* about the funerall of CHRIST, *Matth.* 26. 8. 9. *Mark.* 14. 4. 5. *Ioh.* 12. 4.

2. *A.* 2. That wee looke, that no considerable thing of those, which may bee usefull bee lost, *Joh.* 6. 12.

3. *A.* 3. That wee doe not out of too much griping envy our selves the just use of those things we possesse, *Eccl.* 6. 12. Nor yet foolishly devour them, *Prov.* 21. 20.

4. *A.* 4. It

4. *A.* 4. It is required that this care doe not proceed from the love of riches; but out of conscience towards God, whose benefits wee ought not to abuse, and out of a foresight of providing for our necessities, and doing good to others. For honest thrift doth not hinder, but rather promote liberality and other vertues.

Quest. 2. *What is required to honest frugality?*

5. *A.* 1. First, There is required, that wee doe not lay out our money upon vaine, and unprofitable things, *Isa.* 55. 2.

6. *A.* 2. That wee bee not lovers of pleasures, *Prov.* 21. 17. *Luk.* 16. 19.

7. *A.* 3. That wee employ our money in those things, which have a reall use, *Prov.* 31. 13. 16.

8. *A.* 4. That wee willingly bestow upon pious uses as farre, as wee are able, and wee may expect from thence the most sure benefit, *Prov.* 11. 24. and 19. 17. *Hag.* 1. 4. 8. &c.

Chap. XLIX.

Of Liberality and Pitty.

Quest. 1. *Whose duty is it to exercise Liberality, and Pitty?*

1. *A.* 1. To profit or benefit others, is a duty belonging to all men according to a good inclination and disposition of mind, as also in some sort according to endeavour.

2. *A.* 2. According to the outward worke of giving somewhat, whereby anothers wants are supplied, (which is the definition of an almes;) it is the duty onely of those, who have somewhat of their owne, and also the power of bestowing it, 1 *Ioh.* 3. 17.

3. *A.* 3. This duty therefore doth not onely belong to rich men, but to those also of a meaner condition, who get their living by their hands, *Ephes.* 4. 28.

4. *A.* 4. Those who are so much subject to others, that they have nothing their owne, either according to the propriety, or profit, or profit onely, they are so farre exempted from this duty, that they can bestow nothing at least without the tacite consent of their Masters.

5. *A.* 5. Neither are all men which have somewhat of their owne strait bound to give somewhat to those that want. For by course wee must helpe others with those things which doe overbound with us, 1 *Cor.* 8. 13. which is to bee understood:

First, Of things superfluous to the necessity of life.

Secondly, Of things superfluous to the state and condition of life, wherein wee are placed, that is, of those things which wee may want without any detriment, either to life or state. But some extraordinary chance may require, that somewhat also of those things, which are necessary should bee spent, and this is to give above ones power, 2 *Cor.* 8. 2. 3.

Quest. 2. *To whom must wee give an almes?*

6. *A.* 1. To those that want, who cannot maintaine themselves, *Matth.* 23. 35. 36. *Act.* 20. 34. 35.

7. *A.* 2. Seeing that want, admits of a threefold degree, so that in some it is extreame, and joyned with hazard, either of death, or sinne; in others heavy, with danger of great discommodity, in others ordinary, requiring onely some relefe; from hence a difference of obligation followeth: for wee are bound to helpe him, that wants extreamely even with things necessary to our state, (for the life of a neighbour is to bee more esteemed, then our owne externall condition.) Wee are bound to helpe him that wants greivously with things superfluous to our state; but him who wants but ordinarily, with things superfluous to the decency of our state.

Quest. 3. *What method is to bee observed in bestowing an almes?*

8. *A.* 1. All things being alike, wee must give succour to a greater, and more heavy necessity, then to a lesse weighty.

Secondly,

Secondly, Where the need is alike, those are to bee preferred, in whom wee discerne more reasons of favour: as those that are neerer, to those who are further off, those who are of the household of faith; to unbeleevers, the better to the lesse good, those that are more profitable to the Church or Common-wealth, to those that are lesse, &c. *Matth.* 15.5. 6. 1 *Tim.* 5. 8. *Gal.* 6. 10. *Deut.* 5. 7.

9. *A.* 2. Although wee must use diligence, that wee may rather ayd good then bad, especially if it bee likely that our almes may bee an occasion, and instrument to those of glorifying God, but to these of sinning, yet wee must not therefore bee curiously inquisitive into the hidden faults of the poore: for charity doth not easily thinke evill, 1 *Cor.* 13. 5.

Quest. 4. *After what manner are almes to bee given?*

10. *A.* 1. Out of religion towards God, and desire of his honour, *Prov.* 3. 9. 1 *Cor.* 8. 3.

11. *A.* 2. Out of the affection of brotherly charity, and pitty; 1 *Cor.* 13. 3.

12. *A.* 3. Out of an humble conscience of duty before God, not out of ambition of vaine glory before men, *Matth.* 6. 1. 2.

13. *A.* 4. With respect to the poore, not with contempt, or their shame, 1 *Cor.* 11. 22.

14. *A.* 5. With cheerefulnesse and freenesse of mind, and countenance, not heavily, or as it were by compulsion; 2 *Cor.* 9. 7. *Rom.* 12. 8.

15. *A.* 6. Readily without delay, *Prov.* 3. 27. 28.

Quest. 5. *How much must bee bestowed in almes?*

16. *A.* 1. It must bee accounted for a generall rule, that wee should rather give plenteously, then sparingly; 2 *Cor.* 9. 6.

17. *A.* 2. In common, the measure of our bounty, dependeth on the measure of Gods blessing to us in externall things, 1 *Cor.* 16. 2.

18. *A.* 3. Here wee must looke diligently, what pietty and charity doth dictate to the best Christians, that wee

may doe the like, if wee have the like abilities, and if not according to an equall proportion, 2 *Cor.* 9. 2.

19. *A.* 4. And that is certaine, that all, and every one must lay out, much more upon pious uses, then they consume on their pleasures.

20. *A.* 5. How much wee must give just here, and at this time, cannot bee limited without wise consideration of all the circumstances.

Quest. 6. *By what reasons should wee cheifly bee stirred up to give almes?*

21. *A.* 1. There is a singular excellency found in this duty. For as charity is the most excellent of all vertues, 1 *Cor.* 13. And Pitty is an excellent measure of charity: so this worke of charity and pitty hath its blessed transendency; *Act.* 20. 35.

22. *A.* 2. Not onely the will of God revealed in the Scriptures doth require this, but also the law of humane natuse. For nothing is more naturall then that wee should doe so to another, as wee would bee done to our selves. And nothing is more humane, then to helpe the necessity of man.

23. *A.* 3. In pitty, and its workes, wee doe especially put on the image and likenesse of God, *Luk.* 6. 36.

24. *A.* 4. Love towards God, cannot consist without this charity towards our neighbour, 1 *Ioh.* 3. 17. neither can any true religion; *Iam.* 1. 27.

25. *A.* 5. God is in CHRIST, who asketh an almes of us by the poore; *Matth.* 25. 40. and hee requireth onely some little portion, of that which hee hath given us; 1 *Chron.* 29. 11.

26. *A.* 6. God gave us those things, which wee have not as to absolute Lords, but as to Possessours at will, that wee should dispense the things committed to our trust, to his honour, and according to his will; *Luk.* 16. 12.

27. *A.* 7. Yet God will restore abundantly what is given to the poore in his name; *Prov.* 3. 9. and 19. 17. and 28. 27.

28. *A.* 8. Without pitty to our brother, it cannot bee that

that wee should have any sense, or assurance of Gods pitty towards us, or that wee should bee disposed either to receive or aske it; *Matth.* 5. 7. and 7. 6. 1 *Tim.* 6. 17. 18. 19.

29. *A.* 9. Pitty frequently in Scripture hath the promises, and uncharitableness the threatnings, both of this life, and the life to come.

Chap. L.

Of Theft.

Quest. 1. *What cases are there, in which one may take away anothers goods, without the sinne of theft?*

A. 1. If one should snatch away any thing of anothers, without intent of keeping either it, or the use, or possession of it, which may bee valewed by money: as it oftentimes happens in jest among friends.

Secondly, If the taking away of another mans goods bee done as a punishment by one, who hath power of inflicting such a punishment.

Thirdly, If (without fraud or scandall) it bee for the profit, and benefit of him from whom it is taken, as when a sword is forced from a mad man: or the money of a prodigall husband is taken away by a provident wife for the necessary use of the family.

Fourthly, If it bee done out of charity, against the which the other stormeth unjustly: as if one should fling away anothers dice, or spoile his cards, least by gaming hee should sinne, or runne into any other danger.

Fiftly, If it bee done for satisfaction of a cleare and apparant debt, which could not bee recovered by the ordinary course of law, so that it bee done without losse, infamy, or scandall to his Neighbour.

Sixthly, If there bee a probable consent or ratification of his from whom somewhat is taken away, as when a thing of small moment is taken by the Sonne from the Father, or the Wife from the Husband, &c. which is commonly accounted for nothing, *Deut.* 23.24.25.

Seventhly, If the Master which is unwilling, should bee angry without reason; as in those things, which one hath taken from another man to succour his owne present extreame necessity, which hee could not helpe by any other meanes. For this seemes to bee by the law of nature more ancient, then the division of things, which cannot be abrogated by the humane law, by which the division of things was made: In which sense it is not ill said, that all things are made common in urgent necessity.

Chap. LI.

Of Covetousnesse.

Quest. 1. *What is that Covetousnesse which is condemned?*

1. *A.* 1. Covetousnesse is properly versed about those things, which are called externall goods: and belongs to the concupiscence of the eyes, as it is divided oppositely against the concupiscence of the flesh, and pride of life; 1 *Ioh.* 2. where the cheifest worldly sinnes are reduced to three heads, to honours, pleasures, and riches. Hence in Scripture it is called the love of riches, the love of lucre, and the love of money by a speciall appropriation, because all things may bee attained, and are rated by money.

2. *A.* 2. Not every desire of riches is Covetousnesse, but onely the inordinate love of them; and that love is inordinate which is repugnant to the love, which wee owe to God, or our Neighbour. Hence, Covetousnesse useth to bee called an immoderate, or unjust love of having.

3. *A.* 3. But because the essence of Covetousnesse, doth consist in desire, therefore it is numbred among those sinnes,

sinnes, which can bee consumated within, without any outward act, although it useth to command the whole man, and bring forth externall operations of all kinds.

4. *A.* 4. Hence also it is, that a Covetous man sinneth three wayes: First, In desiring riches. Secondly, In attaining them. Thirdly, In retaining or keeping them. For these three are contained in the desire of having.

5. *A.* 5. But because the inordinatenesse of this love consisteth in its repugnancy to the love of God, or our Neighbour; therefore the pravity of Covetousnesse is in it:

First, According to its matter, if wee would make our selves rich by those things which are sacred to God, as in the sinne of *Simony*, or by those things which are our Neighbours, so that they either ought not, or will not alienate them: such was the sinne of *Ahab* about the Vineyard of *Naboth*, 1 *King.* 21.

Secondly, According to the forme or manner; if any in getting riches, useth either wicked, unjust, or unlawfull arts or meanes, *Prov.* 10. 2. and 28. 8. 22.

Thirdly, According to the degree or measure, if any shall so give himselfe over to the heaping up of riches, that hee neglects his duty towards God and his Neighbour; *Luk.* 22. 5. *Esa.* 5. 8.

Fourthly, According to the end, if riches are either loved for themselves, or are referred to some evill end, or lastly doe turne a man from God, or his Neighbour either in whole or in part.

Quest. 2. *What are the signes of a Covetous man?*

6. *A.* 1. If hee bee too solicitous in thought of externall goods, so that his mind is in suspense like a meteor, *Luk.* 12. 22. 25. 29.

7. *A.* 2. If his joy, and sadnesse, trust and feare doe depend upon his successe in those externall affaires, *Luk.* 12. 19.

8. *A.* 3. If hee have a quick and ready feeling in those things but slow, and unapt to discerne Spirituall things. For the attention of the mind and a knowledge more

peircing

peircing in one thing then another followeth alwayes the affection, *Matth.* 13. 22.

9. *A.* 4. If that time, in which hee is compelled to leave of his seeking gaine, although it is employed in Divine worship, seeme too long to him; *Amos* 8. 5.

10. *A.* 5. If his mind hunteth after gaine, even in the exercise of Divine worship; *Exe.* 33. 31.

Quest. 3. *By what reasons may wee bee stirred up to fly covetousnesse?*

11. *A.* 1. Because this sinne so averts our love, trust, and whole heart from God to the World, that it excludes true Religion, 1 *Ioh.* 2. 15. and containes in it Spirituall Idolatry, *Ephes.* 5. 5. *Col.* 3. 5.

12. *A.* 2. Because it peirceth a man with cares, and deadly greifes; 1 *Tim.* 6. 10.

13. *A.* 3. Because it is the roote of all evill; 1 *Tim.* 6. 9. 10.

Quest. 4. *What are the remedies which cheifly availe against this sinne?*

14. *A.* 1. Frequent and serious meditation of the vanity of riches; *Eccles.* 5. and 6.

15. *A.* 2. A continuall consideration of the shortnesse of this life, and of the eternity to which we ought to aspire, *Luk.* 12. 20. 21. 33.

16. *A.* 3. A stirring up of faith, and lively confidence in Gods providence, and Fatherly care over us; *Luk.* 12. 28. 29. 30.

17. *A.* 4. A great esteeme, and zeale towards the Kingdome of God, and the righteousnesse thereof, which are Spirituall riches; *Luk.* 12. 21. 31.

18. *A.* 5. Invocation to God, that hee will not suffer our minds to slide into covetousnesse, *Psalm.* 119. 36.

CHAP.

CHAP. LII.

Of some Mosaicall *lawes belonging to the eight Commandement.*

Quest. 1. *WHat was the equity of that law, that no simple theft should bee punished with capitall punishment?*

1. *A.* 1. There was great equity in that moderation, which is to bee observed by all Christians; becaufe juftice requireth, that a proportion bee made with as much equality as can bee, betweene the fault, and the punifhment: but there will bee no proportion found betweene thofe externall goods, which are taken away by fimple theft from men, and the life of man, if they fhall bee weighed together in the ballance.

2. *A.* 2. To that which ufually is moft objected, *That when the faults encreafe, the punifhments ought to be exafperated*; It is confeffed to bee truly faid, but with this exception and condition, that the whole kind of punifhment bee not changed, nor that all limits of proportion betweene the fault and the punifhment bee not leaped over.

3. *A.* 3 That which is brought againft this, out of *Prov.* 6. 31. of the encreafing of the punifhment of theft to fevenfold, and out of the 2 *Sam.* 12. 5. of the theife adjudged to death by *David*, are not repugnant to this equity. For with *Solomon*, the reftitution of fevenfold, feemeth to bee put for a greivous mulct, which by right might, or in act ufed to bee impofed on the theife: as the feventh number is oftentimes put in the Scripture for great. But *David* giving that fentence, did not onely looke on the fimple theft, but the great cruelty of the rich theife, or fpoiler, preying on his poore neighbour: and alfo hee was kindled with wrath when hee gave that fentence.

4. *A.* 4. That is leffe which is objected, that the law of *Moſes* concerning the punifhment of theft, is no where

found to bee repeated, and confirmed or enjoyned in the new Testament, and therefore that it was meerely politick and judiciall. For they themselves grant, which are of the contrary opinion those lawes of *Moses* to bee universall and perpetuall, which have an universall and perpetuall cause and reason, and not a particular belonging to the Iewes; and they can bring no speciall reason, but a ridiculous one of the kindred, and affinity of the Israelites among themselves: which reason can take no place in strangers, who notwithstanding were not punished capitally for a simple theft; and if that reason did availe against the capitall punishment of theeves among the Israelites, it would have availed also against the capitall punishment of other faults.

Quest. 2. *What was the reason of restoring double the theft of money, or household stuffe? Exod.* 22. 17.

5. *A.* 1. It is just (by the law of retaliation,) that not onely that which is taken away should bee restored, but also that the theife should suffer so much dammage as hee would, and did endeavour to bring upon another: and so hee may learne by his punishment, what it was that hee practised against another, and how hee ought to carry himselfe toward others.

6. *A.* 2. A Theife sinneth doubly against his Neighbour: for every one ought not to bee onely innocent to his Neighbour, but also to wish him well, and doe good to him upon occasion, but a theife is delinquent against both duties.

Quest. 3. *What equity was in that law, where a lesser mulct was appointed for him, which had stolen money or household stuffe, then for him which stole an oxe or a sheepe, when oftentimes there was more dammage done in that theft then in this?*

7. *A.* 1. Some evils which simply considered in themselves, are lesse, yet may bee more hurtfull to the publique peace and tranquillity, then others which are greater in themselves.

8. *A.* 2. Some evils for their opportunities are more easily

easily committed, and more hardly redressed: as to steale a sheepe, then gold, because it may, and useth to bee kept closer.

9. *A.* 3. Because sheepe and oxen in their owne nature, are more necessary to sustaine mans life then gold, or houshold stuffe.

10. *A.* 4. Oxen and sheepe were to bee offered among the cheifest sacrifices to God. Therefore it is no marvaile, if hee would have those things more narrowly kept, and their taking away more severely punished, out of which a part was due to him, and on which his worship for the most part did depend.

Quest. 4. *Why were five oxen restored for one, and onely foure sheepe?*

11. *A.* 1. Because the use of oxen is greater to their Masters, then of sheepe. But their curious observation doth not ill agree to the explaining of this difference, who say there are foure commodities of a sheepe, the skinne, the flesh, the milke, and the young ones, but in an oxe they count a fift, to wit, the labour in husbandry, in treading out the corne, and carrying of burdens.

12. *A.* 2. Because there is appearance of lesse necessity for stealing an oxe, then one sheep, which one may seeke for want of meat, to releive himselfe, and his family in present necessity.

13. *A.* 3. Because it is more boldnesse and villany, to steale an oxe, then a sheepe.

Quest. 5. *What was the reason that a theife taken with those stolen beasts living, was lesse punished, then if hee had killed them, or sold them?*

14. *A.* Because in the latter case, there is found more continuation, obduration, and multiplying of the sinne.

Quest. 6. *What is the equity of that law,* Exod. 22. 2. *of killing a night theife?*

15. *A.* 1. The Divine law doth not command this, or either simply or universally allow of it, but onely permitteth it to bee done without punishment, that is, hee absol-

veth the killer from the ordinary penalty of man slaughter; *Let not blond bee upon him*; Let him not bee guilty of murder.

16. *A.* 2. The law doth also imply, that some murder some way may bee permitted, which is without the intention of the slayer: for it doth not say, *If any shall slay, but if one shall bee smitten, and dye:* As if the striking was onely intended, either to drive away or apprehend, and death followed upon that striking onely by chance. For hee, who when hee could either drive away, or apprehend, had rather kill, cannot bee excused before God, and in his conscience from the guilt of murder.

17. *A.* 3. This is not permitted to bee done to any theife, but onely to him which breakes thorough or open a house. Yet all Pyrates, and High-way-robbers, are in the same condition.

18. *A.* 4. It is permitted particularly on the breaker open in the night.

First, Because a night breaker open, comes with a violent invasion; that is, With such a force, as may lawfully and naturally bee repulsed by force.

Secondly, Because that violence in the night, is of an unknowne extent and manner. For it cannot bee discerned, whither the violence of the theife tendeth, as whether hee bee a robber, or a cut-throat.

Thirdly, Because in the night, there can neither bee ayd or witnesses had, and therefore wee must beleeve him which doth depose upon his danger, and feare, and pardon him if hee useth vehemency in his owne defence.

19. *A.* 5. Out of which considerations it appeareth, that hee could not lawfully kill such a theife directly for meere theft either attempted or done, but onely to avoyd that perill, which he ought not to undergoe, and could not shunne by any other meanes.

20. *A.* 6. Neither is there any thing in the new Testament, by which that which is permitted in this law is forbidden. For it is naturall equity, and allowed

of

of by the Lord, *Matth.* 24. 43. That no man should suffer his House to bee broken through by a theife.

Quest. 7. *What is meant by that, which is read,* Deut. 15. 4. *There shall bee no poore among you?*

21. *Ans.* 1. These words cannot bee so taken, as if they contained, either a promise or an absolute prediction. For so they would contradict those words which wee have *Vers.* 11. *The poore shall never cease out of the land*; And the like words of CHRIST, *Matth.* 14. 7.

22. *Ans.* 2. Whether it bee a conditionall promise, (as some would,) or (as others would;) the reason of the antecedent precept of exacting debts in the yeare of release, it hath the force of a forewarning statute, that there should bee none brought to extreame want, or beggery, and left so, amongst the people of the Lord.

23. *Ans.* 3. But although this cannot bee procured, but by common consent, and the authority, and care of those who have publique power, yet this duty is imposed upon all and every one, that they should conferre somewhat to this worke, according to their ability and occasion, as to the promotion of the publique and common good.

24. *A.* 4. The equity of this law, is strengthned by most sound reasons:

For first, As it is a fowle scandall to a family, and a certaine token of disorder, confusion, and dissolution, where every one is not provided of necessaries for food, in so much, that it can hardly bee accounted a family, where that care is not stirring, so also it is in every City and Community.

25. *A.* 2. From the neglect of this care, there springs up a great company of beggers, who live idly and disorderly, giving themselves to most beastly manners.

26. *A.* 3. Thence it cometh to passe, that honest and

kind Citizens are burthened above measure, and without necessity.

27. *A.* 4. Thence also it is, that persons truly miserable cannot bee knowne from others, and so not releived as they should bee.

28. *A.* 5. Lastly, The publique and wandring beggery of Christians, is a scandall of the true religion, as if it did not teach that humanity and charity, which nature it selfe dictateth: and passeth into contempt of CHRIST, who sayeth, that that is done to himselfe, which is done to his members the poore: and into the manifest disgrace of the name of God, as well in those beggers which worshipping him are made the spectacles and examples of misery, as in the rowte of others, who wander without God as brute beasts.

CHAP. LIII.

The 9. Commandement.

Of a Lye.

Quest. 1. WHat *is (to speake properly) a Lye?*

1. *A.* 1. A Lye is a false Testimony.

2. *A.* 2. A false Testimony, differs from a false opinion; because a false opinion may bee by errour in the mind, and signified to no man: but it is required in a false Testimony, that it should bee a sinne of speech, that is, of an opinion expressed either by the mouth, or writing, or some signe equivalent to words.

3. *A.* 3. It differeth also from false enuntiation, by which a thing is pronounced otherwise then it is: because this may so happen, that it is not done to procure beleife, which is the nature of a Testimony, and one may through errour pronounce this or that which is false, yet thinke it

to

to bee true in his mind: now in a Lye the speech alwayes dissenteth from the mind.

4. *A.* 4. Therefore if any one shall speake that which is false, beleeving it to bee true, hee lyeth onely materially. If any speaketh truth, thinking it to bee false, or not thinking it to bee true, hee lyeth formally. But if any shall speake that which is false, and thinke it to bee false, hee lyeth both materially, and formally, and fully.

5. *A.* 5. Yet if any shall testifie that which is false in those things, which hee may, and is bound, and professeth to know, although hee thinketh it true, hee by interpretation is accounted in the Scripture as one that did not thinke, and under that title is said to lye; as it appeareth in false teachers: all of which are frequently in Scripture said to lye; although there were not a few amongst them, on whom God (out of just punishment,) sent the power of errour, that they should beleeve a lye, 2 *Thess.* 2. 11.

6. *A.* 6. To this kind of lye an internall false speech hath some respect, as also the credulity of falsity, as far as it is in some way the beginning of false enuntiation, & in some sort it is a false Testimony of that man, in that hee doth testifie to himselfe; yet it hath not the formall nature of a lye, for to speake properly, no man can testifie that which is true or false to himselfe, but to others.

7. *A.* 7. It doth proceed from the same reason, that a lye, or false Testimony doth properly belong to the second Table: because words are instituted that by them wee should transferre our thoughts to other mens knowledge, and therefore should properly and truly testifie to men; although Hypocrites are said with some proportion to lye to God, *Psalm.* 78. 36. *Act.* 5. 4.

Quest. 2. *Whether every lye bee a sinne, and what kind of sinne?*

8. *A.* 1. It is a sinne abominable to God; *Psalm.* 5. 7. *Prov.* 6. 17. 19. and 12. 22. and which is usually punished greivously by him; *Prov.* 19. 5. 9. and 21. 28. *Rev.* 21. 27. and 22. 15.

9. *A.* 2. A lye cometh from the instigation of the Devill,

Devill, who is a lyer, and the Father of lies, *Ioh.* 8. 44.

10. *A.* 3. It is a part of the old man which is to bee mortified and put off by the faithfull, *Ephes.* 4. 25. *Colos.* 3. 9.

11. *A.* 4. It doth disorder the lyer in himselfe; for it is against the order of nature, that the speech which is interpreter of the mind, should wholy disagree from the mind.

12. *A.* 5. It is a disorder also against his neighbour, for every one by the obligation of the naturall law, doth owe to his neighbour the observance of truth.

13. *A.* 6. It doth in a speciall manner hurt the Majesty of God, who is the authonr, and such a lover of truth, that hee cannot lye: and also hath imprinted in man the image of his truth to bee kept: neither did hee ever give authority of lying by any dispensation.

14. *A.* 7. It is an abuse and fowle defiling of the tongue, which is rightly called in Scripture the *Glory* of man.

15. *A.* 8. There is somewhat that is base, and low in a lye, more then in other vulgar sinnes, (whether it is, because it seemeth to proceed from feare, or because it tendeth to deceit,) whence it is that rash men, who stand upon their slight honour; (although they lye continually;) yet take so hainously the exprobation of a lye, that they thinke it fit to bee revenged by the sword.

16. *A.* 9. The violation and neglect of faith, doth directly disturbe, and take away all contracts and humane societies: because they depend upon the faith and truth of men, as upon their cheife bond, and foundation.

17. *A.* 10, A lye, because it robs the lyer of all trust and authority, doth make him unfit to undergoe either Christian, or Civill duties towards men.

Quest. 3. *Whether, and how farre may one conceale the truth, without the guilt of a lye, or some other sinne?*

18. *A.* 1. It is lawfull to conceale the truth by silence, when neither piety, justice, or charity require, that it should

bee

bee revealed, *Matth.* 26. 63. *Mark.* 14. 61. and 15. 5. *Luk.* 23. 9. *Ioh.* 19. 9. For the affirmative Precept, of speaking truth, doth not bind alwayes, but where the reason of circumstances well weighed doth require.

19. *A.* 2. The same is the reason of speaking one part of the truth, and hiding the other; if any (the circumstances being considered,) hath authority to hide it; *Ierem.* 38. 26, 27.

20. *A.* 3. Also it is lawfull sometimes, without falsehood, to speake those words, out of which wee know probably, that the hearers may conclude somewhat that is false, *Act.* 23. 6. 7. 8. 9. For this is not to lye, or beare false witnesse, but onely to give another occasion of erring, not to commit, but to avoyd a sinne.

21. *A.* 4. But that concealing of the truth by mentall reservation, or verball equivocation, which most of the Pontificians teach, may bee used in some cases, if it bee applied in any weighty testimony, it is nothing else, but the art of lying.

22. *A.* 5. The concealing of the truth by mentall reservation, (as if one guilty shall say, that hee did not, or knoweth not, that which hee did, or knoweth; reserving in his mind, with this meaning that hee did not doe it, or doth not know it, so that hee would reveale it.) First, It doth evert the nature and doctrine of enunciation and testimony; because that part of the sentence which is reserved in the mind, doth not declare, signifie, or disclose any thing to any man.

23. *A.* 2. It doth proceed from an intention of deceiving, or creating an opinion contrary to the truth in anothers mind: which is against the nature of testifying, or bearing record of this or that thing.

24. *A.* 3. In words pronounced after this manner, there is a plaine and bare lye contained.

For first, If the guilty which did this or that, shall say that hee did, his testimony is true, therefore if hee denieth that hee hath done it, his testimony is false; that is, hee lyeth.

Secondly, By this meanes the guilty doth say and testifie not onely that which is false, but what hee knoweth, and is sure is false: which is to lye both materially, and formally, that is compleatly.

25. *A.* 4. If this bee not to lye, then such a guilty man, can by no meanes lye in the same cause, if hee would never so faine. Hee which hath done, or knoweth this or that, if hee can lye any way, it must necessarily bee by saying, I have not done it, or I doe not know it. Some mentall reservation either distinctly or implicitely conceived, alwayes lurketh in common lyes. For hee which knoweth that to bee false which hee speaketh, can hardly otherwise speake false without this restriction, or some such like: although this bee false, and I would confesse it in another place and time, yet for some reasons, I say so at this time and place: where the mentall reservation is almost the same which the Pontificians allow: I did not doe it, to tell thee in this place, or at this time.

26. *A.* 5. There are great men amongst the Pontificians themselves, who are forced to condemne these mentall reservations; Sotus de just. & jure, lib. 5. q. 6. a. 2. *To say, (I did not doe it,) which I did, although it be with this limitation of the mind, (that I should give notice of it to you) is not equivocation, but a lye.* Covarruvias followeth Sotus var. resolut. lib. 1. cap. 2. num. 2, Azor. lib. 11. cap. 4. *If words which we use, are not ambiguous in their own signification, or by the common practice of men, but onely have one sense, we must use them in that sense which they give: neither is it lawfull for us, although we be questioned against right and law, to wrest one thing into another by a thought, for it is never granted to lye: but he lyeth who taketh words otherwise then they signifie; for there is nothing so false, which cannot be freed from all lying, if at our owne pleasure we retaine somewhat tacitely in our mind.*

27. *A.* 6. That restriction of this licence, which the patrons of it make to certaine cases, doth not take quite away, but onely diminisheth the shame: it is lawfull (say they)

they) absolutely to deny by words, that which hee knoweth to bee true upon oath: First, If hee hath heard it in confession. Secondly, If hee bee not questioned legally by a Iudge. Thirdly, If some injury is brought upon him by the Interrogatory. Fourthly, If hee have any reasonable cause, *Filucius tr.* 40. *cap.* 2. *num.* 49. 50, 51. 52.

For first, Those cases, although they containe causes of silence, yet they have no other relation or respect to a testimony mingled of words externall, which are false in themselves, and mentall, fained at will, then any other matter of speech in common discourse.

Secondly, Neither confession, or the defect of legall processe, or an injury can give power to any to lye.

Thirdly, More then this, that last limitation (*if he have a reasonable cause,*) doth set such loose bounds to this fallacy, that it may take place upon all occasions, and in all businesse, with those, who thinke they have a reasonable cause for cousening others: which bringeth with it the destruction of humane entercourse.

28. 1. *When one* (say they) *being questioned of no man, or being alone, or before others discoursing with himselfe for his minds sake, may understand what he will by any words without a lye. Therefore also, he may in case he be unjustly questioned: because he is obliged to nothing by an unjust interrogatory.*

But first, This is such an inference, as if one should say: it is lawfull to play with huckle bones, therefore it is lawfull to play with oaths.

Secondly, The reason is altogether unlike, hee which discourseth alone with himselfe, or trifleth on set purpose before others, testifieth nothing to any man, neither doth hee professe, that hee will give his testimony. But hee which answereth to one questioning seriously, professeth, (and that oftentimes upon the religion of an oath,) that he will give in true witnesse.

29. 2. *There may bee ambiguity in words* (adde they,) *not onely in signification, but also according to the place, time,*

person, manner, and other circumstances. Now it is wholy left to one, that is iniustly questioned to take ambignous words in what sense he will. And indeed, they speake so farre true, that there are some usuall significations of words to bee drawne out of the circumstances: to wit, when some particles may bee and commonly are understood, and supplied in some proposition, by the circumstance of time, person, end, &c. As if one selling corne, after hee hath sold all that hee would sell, reserving so much as is necessary for himselfe, should answer to a Chapman, demanding if hee had any corne, I have none, hee did not lye: because by the circumstance of persons, the discourse is understood to bee of wheat that is to bee sold.

But first, In those fallacies which wee treat of, there are no circumstances from which the hearers may gather that mentall interpretation, (which the equivocatour reserveth to himselfe; as for example, if a Iesuite, or some Masse-priest, should be asked by a Lay-Iudge, whether hee were a Priest or no, and hee shall deny it therefore, because hee is a Priest, and so not subject to the Iurisdiction of a Lay-judge: he denieth to this Iudge that hee is a Priest, onely because hee is one.

Secondly, Those circumstances as long as they remaine the same, alwayes denotate one and the same meaning: but Equivocatours turne themselves into divers senses even as they list.

Thirdly, Hee which will bee understood by circumstances, neither hideth the truth, or deceiveth the Examiner, or Hearer; but an Equivocatour professeth both.

Fourthly, When somewhat is understood by the circumstances, hee which so speaketh, if hee should bee farther asked, whether his words ought to bee understood so or no, if hee should deny, it were a plaine lye: but these Equivocatours being asked distinctly, whether they speake equivocally, from their Masters doctrine, use to deny that too.

30. *A.* 8. In the examples, which the Pontificians bring of this kind of equivocation in some speeches of our Lord which are registred in the Evangelists, there is nothing to bee found, which can countenance this deceit.

31. 1. They say, CHRIST *the Lord*, Matth. 9. 24. *said of the Damzell that was dead, Shee is not dead, understanding, in respect of my power and will.*

But first, In that example, there was neither a secret of confession, neither an interrogatory made either against, or beside law, neither an injury offered to CHRIST, or any reasonable cause that did compell CHRIST to use any equivocation by a mentall reservation, but it was such a speech, as CHRIST used in his common conversation with men.

Secondly, The meaning of CHRISTS words was manifest enough by the circumstances, without any mentall reservation. For hee spoke to those, who crying and mourning, did provide the funerall rites for the dead, as not to bee raised againe; but hee would testifie, that hee would raise her againe as one awaked from sleepe: and therefore could not explaine this more aptly, then in those words which hee used.

32. 2. They bring those words of our Lord, *Ioh.* 15. 15. *All things which I have heard from my Father, I have made knowne to you.* Which words they say, are to bee understood by a mentall reservation: because hee had other things to tell them, not yet spoken, *Joh.* 16, 12.

But *Tolet* the Iesuite, upon the place, doth answer after *Iansenius*: *That there are many things spoken in Scripture, which are to be restrained according to the circumstances of things, persons, times, or the end or scope, for which they are produced: so* CHRIST *did now make knowne all things to his Disciples, which according to their condition and state they ought to heare.*

33. 3. They object and urge, most especially that of

Mark. 13. 32. *Of that day and houre no man knoweth, no not the Sonne himselfe.*

But first, The conditions which the Pontificians require to lawfull equivocation, doe no more agree to this instance, then the first.

Secondly, The Sonne as man in that place, is opposed to the Father as God. For CHRIST did not deny, or would seeme to deny, but that the Holy Ghost did know the day of judgement. The meaning therefore is cleere as the words sound: that CHRIST as man was ignorant as yet of the day of judgement, or at least did not know by a naturall knowledge: which is the interpretation of *Athanasius, Basilius, Hilarius, Nazianzen, Theodoret, Cyrill,* and the whole sixt Synod, as the Iesuites among themselves doe confesse, *Gregor. de valent. in comment. Theolog. tom.* 4. *disput.* 1. *quæst.* 10. *punct.* 2. And *Maldonate* upon *Mark.* 13. For although CHRIST the Lord had no faulty ignorance, either privative, or out of a bad disposition, or quality, yet it was not unmeet for his state of humiliation, that as hee was man, hee might have the ignorance of pure negation, or a not knowledge of somethings, which afterwards hee should perfectly know, being glorified.

34. 4. They alledge also that of *Luk.* 24. 28. *Hee made as though he would have gone no further.* But this feining was not in words contradicting the truth, but in gestures agreeing with the truth: For the Lord composed himselfe as if hee would have gone further, unlesse the Disciples should earnestly urge him to the contrary, and as it were retaine him by force. Such gestures of guests, when they are also joyned with words agreeing to them, in common discourse doe signifie nothing else, then such a will suspended on such conditions. Therefore in this example, there is no likelyhood or shadow of an extraordinary equivocation; in words which are otherwise contradictory to truth, unlesse they were translated to some unperceived meaning by mentall reservation.

35. 5. Lastly, They oppose those words of our Lord,

Iob.

Joh. 7. 8. *I will not goe up to the feast*; because, notwithstanding this deniall, the same Evangelist doth testifie, that hee did goe up to the Feast; *Vers.* 10. But the whole force of this objection relieth upon the doubtfull translation, by which that word, which properly signifieth, *not yet*, is rendered by *not*. *Cajetan*, *Iansenius*, *Maldonate*, and *Tolet* doe observe this in the explanation of this place. And this is fully shewed in the very vulgar translation, where in the words next following, it rendereth the same word by *not yet*, *for my time is not yet come.*

Chap. LIV.

Of publique judgements, the Judge, Accusers, Witnesses, Advocate, and Defendant.

Quest. 1. WHat is *Judgement*?

1. *A.* Iudgement doth properly signifie, the determining of that, which is just betwixt those which strive about right. But it doth also connotate a coactive power, of compelling the parties to submit themselves to the determination, or sentence given.

Quest. 2. *Whether such Judgements, and the office of Iudges bee lawfull amongst Christians?*

2. *A.* 1. They are not onely lawfull, but necessary; *Act.* 15. 10. *Rom.* 13. For that which by the law of nature is profitable and necessary for the good estate of humane society, is not taken away, but rather is established, directed, and perfected by the institutions of Christian religion. For Christian religion doth not destroy, but perfect nature: but the office of Iudges and judgements, by the law of nature, are usefull and necessary for the good estate of humane society: as it appeareth by the example and experience of all people, which have used such judicatures, as necessary for the state of the Common-wealth. For it is plaine, that confusion cannot bee avoyded without the determination of strifes, and that many strifes cannot bee ended

ded without the Iudges power.

3. *A.* 2. That which the Anabaptists object against this, is to weake to take away so necessary an institution. For CHRIST *Matth.* 5. 40. doth not Command us to flee suing at Law, as a thing unlawfull: but to beare injuries patiently, and not to repay evill with evill, neither slightly to contend with those, who doe us an injury; *Matth.* 7. 1. a private judgement is forbidden, and that too rash, proud, and injust, and not a just one, as it appeareth by the oppesite words, *Joh.* 7. 24. *Paul.* 1 *Cor.* 6. 6. doth not condemne all going to law, but that contention which was joyned with scandall, such as was that of the faithfull brethren before the unbeleeving Iudges, which gave offence, both to the faithfull and the unbeleever.

Quest. 3. *What things are required to a lawfull Judgement?*

4. *A.* 1. It is first required that it bee from just authority; that is, that it bee done by him, who hath lawfull authority over such persons in such a case, *Luk.* 12. 14.

5. *A.* 2. It is required, that it bee just in it selfe; that is, that the judgement, or judiciall sentence bee conformable with true justice, *Joh.* 7. 24.

6. *A.* 3. It is required, that it bee certaine; that is, that it bee not given upon things hidden, or onely slightly knowen, but throughly tried; *Prov.* 18. 13.

7. *A.* 4. It is required, that the judgement bee upright and sincere; that is, that it proceed from no other affection, but onely from the love of Iustice, and publique good, 2 *Chron.* 19. 9.

Quest. 4. *How many wayes may a Iudge lawfully proceed against offences?*

8. *A.* 1. In criminall causes wee commonly proceed orderly, by way of accusation: (*viz.*) when there is one that accuseth, and promiseth to prove the crimes which hee objecteth.

The reason is, First, Because that judgement hath relation to a strife, question, or controversie, but there can bee no difference, or question, except it bee betweene two,

and

and it can bee of no fault done, except betweene the accuſer, and defendant.

Secondly, It is the office of a Iudge to appoint the *medium* of Iuſtice: which can have no place, except there bee two betweene whom it may bee appointed, *Dent.* 17. 8. and 25. 1. *Act.* 25. 16.

9. *A.* 2. But by the naturall and Divine law, there is onely required a ſufficient teſtification of the fact, which is often without a *formall* accuſer, to the giving of a judiciall ſentence: *viz.* when there are other things which ſupply the place of an accuſer, (as a manifeſt evidence of the fact, publique report,) in which there is contained a *virtuall* accuſation:

10. *A.* 3. It oftentimes belongs to the office of a Iudge, to proceed by way of *enquiry*, where there is no inſtance of the accuſer.

For without this, Firſt, All judgements would depend on the will of the accuſers.

Secondly, That Iuſtice would ceaſe, which is neceſſary to the bridling of hainous vices, and to the purging and preſerving of the Common-wealth.

11. 3. The Iudge doth not fulfill his office, if hee onely knoweth the cauſes which are brought unto him, unleſſe upon occaſion, hee doth prudently find them out; *Iob.* 29. 16. *Prov.* 24. 11, 12.

12. *A.* 4. That enquiry, which is called generall, by which wee moderately looke into the obſervance of the lawes, and faults committed againſt the lawes, is both profitable, and agreeing to reaſon both in Church and Common-wealth; as alſo to the office of thoſe, who have the care of the community, and ſo ought to have ſufficient knowledge, how they ought to carry themſelves in obſervance of the lawes, *Act.* 15. 36. *Deut.* 13. 14. and 21. 1. 2. *&c.*

13. *A.* 5. If it bee certaine, that the crime is committed, and the authour concealed; as for example, a man lyeth in the high way ſlaine, or it is certaine, that ones houſe is pulled downe, or rifled, then onely a generall enquiry

ought to bee made, whether or no any probable infamy, or suspition sticketh upon a man about the fault committed neere those places, and according to proportion, extraordinary enquiry is to bee made, as if hee bee excommunicated, *Ioh.* 7.

14. *A.* 6. But if there bee an infamy, probable suspition, or complaint made of this person, as the authour then there ought to bee a speciall enquiry of that person, whether hee bee authour of the crime or no? for then upon publique notice, the Iudge proceedeth as a publique person. And a certaine virtuall accusation is contained in such an evidence; *Deut.* 22. 14. *&c.*

15. *A.* 7. In a generall search, these things are to bee observed.

First, No man ought to betray any to the Iudge, to bee punished in that case which hee knoweth to bee honest, and to deserve no punishment. For this would bee injustice, to promote that, which is not justice.

Secondly, No man, who was not formerly attached, or tainted with the crime of which the enquiry is made, is bound to betray, or accuse himselfe, although hee bee asked upon oath, whether hee knoweth any one to bee guilty of such a fault?

The reason is: First, Because by the intention of the Iudge which proceedeth legally, hee is not asked of himselfe: being that hee doth not enquire of things altogether hid.

Secondly, Because no man is bound to punish himselfe, or directly to cooperate for his owne punishment.

16. *A.* 8. It is so farre against nature, that any man should betray or defame himselfe, especially when there is great danger, that such enquiries, in which one is questioned of himselfe in criminall causes, no scandall going before, force nature, and give occasion of horrid perjuries.

17. *A.* 9. No man is alway bound to reveale a secret crime of anothers, of which no ill report went before. For hee, whose offence is hidden, has hee as yet right to preserve

preserve his fame, that it should not rashly bee layed open. Neither is it the part of a Iudge to search into hidden faults, who as hee is a publique person, ought to proceed upon some notice, or suspition.

18. *A.* 10. Therefore to decline such incommodities, neither the Iudge ought to impose, or the examined to take that oath of enquiry, which is called *ex officio*, to declare the truth of whatsoever shall bee asked: except it bee with this restriction; as farre as hee is bound to it by law: or as farre, as hee may doe it by right.

19. *A.* 11. Yet sometimes, secret crimes which before were hidden are to bee detected, when the circumstances being well weighed doe induce this:

As for example, First, When the manifestation will bee profitable and necessary to the hindering the committing of another crime, which is probably feared.

Secondly, When some dangerous discommodity is at hand, which can scarse bee avoyded without revealing of the crime.

Thirdly, When the manifestation is necessary, either for procuring the delinquents amendment, or hindering the continuation or iteration of the offence. For in such cases, there is greater account to bee made of justice and charity, the common good, and one innocent, then of the fame of the faulty, which is blemished onely by chance, and that by his owne fault.

Quest. 5. *Whether the Judge ought alwayes to give sentence according to the things alleaged and proved?*

20. *A.* 1. The Iudge ought not to passe sentence against the things alleaged and proved, whatsoever there bee in his private knowledge.

For first, The Iudge sentenceth as a publique person, and instead of the Common-wealth, therefore hee cannot bee accounted to give a sentence rightly and by his office, except it may bee thought, that the Common-wealth would give and approve the same sentence. But if the Common-wealth should sentence, it could not proceed, but upon publique knowledge. Therefore, hee must judge either according

cording to publique knowledge which ariseth out of the things alleaged, and proved, or else wholy abstaine from judgement.

Secondly, If the Iudge could sentence either against, or beside things alleaged and proved, there would from thence follow great discommodities, and the perversion of judgements: when unjust Iudges would easily condemne the innocent, and quit the guilty, under pretext of a private knowledge, which disagreeth from the things alleaged and proved.

Thirdly, There can be no other way, by which the Common-wealth may remaine in quiet.

21. *A.* 2. Yet the Iudge is not so restrained to things alleaged and proved, that he must condemne him to death, whom hee knoweth plainely to bee innocent.

First, Because things alleaged and proved, are onely meanes of manifesting the truth, and therefore ought not to prevaile with any against the truth which is certainly knowen; and that nothing availeth which they use to answer to this, that the end of proofes is onely publique truth: because publique truth doth presuppose absolute truth.

Secondly, Because a Iudge which pronounceth that to bee true which certainly hee knoweth to bee false, would bee a lyer, and sinne against his owne conscience.

22. *A.* 3. Neither is this argument solved by that distinction, betweene the publique and private conscience of a Iudge.

For first, the private conscience ought not to be violated at any time.

Secondly, That publique knowledge, although it may bee to others, yet it cannot bee a rule for proceeding to him, which certainly knoweth it to bee false.

Thirdly, Because to slay an innocent, is a fact intrinsecally evill, and so ought not to bee committed, by any wittingly, and willingly. Neither is it enough to say it was done by chance, or that such a man was guilty by the common judgement. For hee who wittingly and willingly, and

upon

upon deliberation doth any thing, hee is the cause of it by himselfe. And the common judgement if it erre for the destruction of any, ought not either to bee confirmed, or promoted by him which knoweth to the contrary.

Fourthly, Hee would rightly bee accounted by all, a wicked man, who in such a particular case, should take upon him the office of a Iudge to condemne him whom hee knoweth to bee innocent. Therefore it is wicked to abuse that office after such a manner when it is undertaken.

23. *A.* 4. If the Iudge would but doe his duty in procuring the manifestation of the truth, so much intricateness would seldome happen. But if it should happen after hee hath tried all things for the delivery of the innocent, hee is bound to leave his office of Iudge rather then to condemne him.

Quest. 6. *What sinnes ought a Iudge especially to beware off?*

24. *A.* 1. Either to make, or follow in judicature unjust lawes; *Isai.* 10. 1. *Woe unto them that decree unrighteous decrees, and that write greivousnesse which they have prescribed: To turne aside the needy from judgement, and to take away the right from the poore of my people, &c.* For every Iudge ought to administer true justice. But that cannot bee true justice, which is administred according to lawes which are repugnant either to the naturall or divine law. Because a Iudge by his office is the Minister of God, and the Keeper of his law; *Deut.* 1. 17. 2. *Chron.* 19. 6. 7. And therefore hee ought to judge according to that.

25. *A.* 2. To accept of persons; that is, in judicature to respect some condition of this or that person, which maketh nothing to the judging of the cause; *Deut.* 16. 19. *Exod.* 23. 3. *Lev.* 19. 15.

For this is directly against the profession of a Iudge.

First, Because a Iudge is appointed as a *medium* and Mediatour betweene those whose cause hee judgeth, therefore as the middle doth carry it selfe equall in re-

ſpect of either extreame, ſo the affection of the Iudge ought not to encline to any ſide.

Secondly, A Iudge is nothing elſe but Iuſtice enlivened: therefore hee ought no more to encline to this or that party, then the Iuſtice it ſelfe of the cauſe doth encline.

Thirdly, A Iudge undergoeth the perſon of God, who is free from all paſſion.

26. *A.* 3. To receive bribes, *Deut.* 16. 19. and every where in Scripture.

The reaſon is, Firſt, Becauſe this bendeth the inclination of the mind to this or that perſon, which is beyond the cauſe, and ſo bringeth in acception of perſons.

Secondly, By this meanes, judgement is either corrupted, that it may bee unjuſt, or juſt judgement is ſold; either of which is abominable; therefore that deſcription of a juſt man doth eſpecially belong to Iudges, and other adminiſters of judgement; *Iſai.* 33. 15. *Hee that deſpiſeth the gaine of oppreſſions, that ſhaketh his hands from holding of bribes, that ſtoppeth his eares from hearing of bloud, and ſhutteth his eyes from ſeeing evill.*

27. *A.* 4. To put, or ſuffer by others to bee put, demurres, prolongings, or unneceſſary delayes on a cauſe; *Luk.* 18. 3. 4.

For firſt, This is to deny juſtice in part, though not in whole.

Secondly, This is to yeild an occaſion of dammage, either of both parties, or at leaſt of one: for whileſt the cauſe is ſpunne out, charges every day encreaſe, which oftentimes exceed the principall.

Thirdly, By theſe meanes it commeth to paſſe, that ſo many inconveniences doe belong to judgements, that they becom̃e hurtfull, and formidable, as well to others that are lovers of the peace, as to poore and miſerable perſons, for whoſe ſake they were cheifly conſtituted, and doe eſpecially favour buſie wranglers: inſomuch, that oftentimes they that have a juſt cauſe, will fly going to law, when the unjuſt oppreſſours wiſh it, and ſeeke after it: which is a manifeſt perverſion and corruption of judgements. By

ſuch

such abuses, judgements are turned into *wormewood*, *Amos* 5. 7. and 6. 12. and into *unquietnesse*, *Isai.* 10. 1. 2.

Quest. 7. *What law is there concerning accusers?*

28. *A.* 1. Information made to a Iudge of the fault of one guilty, whether it bee done by *complaint*, (in which the private good of the party offended, is usually sought;) or by *Evangelicall denunciation*, (where the good of the brother denounced, is intended;) or by *judiciary denunciation*, (where the common good, or of another which is innocent, is intended by the enquiry of the Iudge;) or *by perfect accusation*, (where the procuring the same good, is sought by the proofes of the accuser;) if it be rightly done, and in order, is a lawfull and honest thing; 1 *Tim.* 5. 19. The reason is, because such information is a certaine meanes, which hath just proportion and order to the defending the common good. It is also an act of justice, as farre as it is a taking punishment of haineous injuries by publique authority.

29. *A.* 2. There are many cases where it is not onely lawfull, but necessary to accuse the delinquent:

As for example, First, Promooters, and such like Officers are bound by their place to accuse the guilty, as often as it is profitable to the advancement of the publique good.

Secondly, Every Citizen is bound to bring in those faults, which doe either immediately hurt the publique good, or mediately redound to the publique harme, or which hurt heavily any innocent, if the detriment cannot conveniently by any other course bee averted. The reason is, because hee is bound by the law of nature, and out of charity either to the Common-wealth, or his neighbour, to employ all his industry, when need shall require, to roote out utterly all such evils.

30. *A.* 3. All accusation is made unjust, either through *calumny*, by putting in a false crime, or through *prevarication*, by using fraud in the accusation, or by *back-sliding*, by desisting from a just accusation without lawfull cause.

31. *A.* 4. It

31. *A.* 4. It is not alway necessary to use private and brotherly admonition, before judiciall accusation and information. For sometimes it may bee a publique scandall, and so cannot bee taken away by private correction: sometimes there is no hope, that private admonition will prevaile. Also sometimes the common good may bee so farre endangered, that it cannot bee defended by secret admonition.

32. *A.* 5. If the delinquent may bee corrected by brotherly admonition, and the fault it selfe is not pernitious to others, so that the end of the accusation may bee obtained without the accusation it selfe, then charity and justice require, that setting aside accusation, wee content our selves with private correction.

Quest. 8. *What law is there concerning witnesses?*

33. *A.* 1. A witnesse is bound to testifie a knowne truth.

First, If hee bee lawfully asked by a Iudge, because obedience which is due to the Iudge, requireth this as well as the care of promoting, or at least of not hindering justice.

Secondly, Although hee bee not questioned by a Iudge, yet if some great danger is like to befall the Commonwealth, or any private man, which cannot (to speake morally,) bee averted without his testimony, hee is bound to testifie the truth at least out of charity, if not out of justice, if hee may conveniently. Hence in Civill causes, when his Neighbour shall suffer unjustly any great dammage, if there bee any, which can helpe him, without his owne detriment, hee ought not onely to testifie when hee is questioned, but also to offer his testimony: as also in criminall causes to free an innocent, *Prov.* 24. 11.

34. *A.* 2. In great and criminall causes, two witnesses by order are required, *Num.* 35. 30. *Deut.* 17. 6. and 19. 15. The reason is, because one may easily bee corrupted, and cannot easily bee convinced: but two or more witnesses are more hard to bee corrupted, and because they can scarse agree in all things, or speake alike, they may the more easily bee convinced.

35. *A.* 3. Yet

35. *A.* 3. Yet this doth not hinder, but that in lighter causes, especially when it doth not stand upon the condemnation of any one witnesse of speciall authority, may suffice. As also in some crimes, about the proofe, whereof from the nature of the thing it selfe; (as in night villanies, in adultery, or the like, where) two witnesses cannot (to speake morally,) expected or found, other proofes may suffice, although there bee not two witnesses who testifie the same particular fact. The reason is, because the nature of the thing, and the publique necessity make this exception from the universall rule.

36. *A.* 4. Not onely the evidence of the fact, proper confession not extorted, and written instruments have the force of a testimony, but sometimes also presumptions, if they bee not rash, and light, but strong, and convincing; 1 *King.* 3.

Quest. 9. *What law is there concerning Advocates?*

37. *A.* 1. Advocates, and Procters are appointed to supply their places, who having a just cause, cannot handle their owne causes as they should, either through unskilfulnesse, or absence.

38. *A.* 2. It is therefore the office of an Advocate, to expound the grounds of his Clients cause, and approve it to the Iudge, and to perswade him as much, as in him lyeth, to give sentence for it.

39. *A.* 3. Hence is required in an Advocate; First, A speciall knowledge of the cause, and of the law belonging to it. Secondly, Fidelity, and right order and method in handling the same.

40. *A.* 4. Hence no Advocate ought to undertake or defend any cause which hee knoweth to bee unjust.

For first, This were to lye, and to sinne against his conscience.

Secondly, It were to defraud his neighbour against that, of *Lev.* 19. 13. and to doe unrighteousnesse in judgement, *Vers.* 15.

Thirdly, This is not onely to participate of the sinnes of the Iudge, but to give an effectuall occasion, and cause

to the same. Whence it commeth to passe that the art of pleading, (as it is used now a dayes by many,) is nothing but Sophisticall and pernitious, and made up of guile, deceit, sleights, cavils, snares, captiousnesse, entrappings, tricks, windings, and circumventions.

41. *A.* 5. It followeth from the same reasons, that the Advocate, who thought the cause to bee just at the beginning of the sute, and afterward in the progresse findeth it to bee unjust, is bound to admonish his client of the injustice of the cause, and to lay it downe.

For first, when hee is come to that knowledge, hee cannot goe forward in it, except hee will doe against his conscience.

Secondly, If his Client understandeth that his cause is unjust, hee ought to desist, and therefore the Advocate, who is but his helper.

42. *A.* 6. It may also happen, that after the injustice of the cause is evidently found out, that the Advocate may bee bound (if it bee without scandall) to helpe the contrary party either by his testimony or counsell: as in a capitall cause, or in any other of the like moment. For charity requireth, that every one should bee ready to hinder any great danger of his neighbour.

43. *A.* 7. But if the cause bee so probable, that the planitiffe or defendant may trie the justice of it by a judgement, then the Advocate may further it, by suggesting arguments to the Iudge, which may serve to make the cause probable.

44. *A.* 8. Although the Advocates and Procters may receave a moderate stipend either out of custome, or valew of the goods, for their labour faithfully employed, yet for poore people which are not able to give, they ought to plead *gratis*, by the equity of the law; *Exod.* 23. 4. *Matth.* 7. 12. For this in such respect is the almes of the Advocate.

Quest. 10. *What law is there concerning the defendant or party accused?*

45. *A.* 1. If the defendant bee legally questioned, hee ought

ought to confesse his fault: The reason is, First, Because hee can neither deny the knowne truth without a lye: or hold his peace, or deny the duty of answering, when hee is examined by a superiour, who hath power of questioning him, without the sinne of disobedience.

Secondly, Because to hide a fault revealed by Divine providence, (as it ought to bee manifested, so that the defendant may lawfully and legally bee questioned concerning it;) either by a lye, or a sleight, is in some way against the glory of God; *Ios.* 7. 19.

Thirdly, Because that publique good which is aymed at by the Iudge in a legall examination, ought not to bee hindered by the defendant.

Fourthly, Because the defendant in denying a fault legally objected either indirectly, or by consequence, by calumny, sayeth, that the planitiffe lyeth to his great injury.

46. *A.* 2. The defendant being condemned by evident injustice, may defend himselfe through lawfull meanes either by active or passive resistance, that the sentence given may not bee put in execution, so that it may bee done without scandall, or a greater evill.

The reason is, First, Because there is no such sentence in the Court of conscience.

Secondly, Because by the law of nature, every one hath right to defend himselfe against those injuries which are intended to him.

47. *A.* 3. A guilty man justly condemned, is bound to suffer the just punishment: but not so that hee should either procure it to himselfe, or hasten it, or not decline the occasion of suffering.

48. *A.* 4. Yet it is lawfull for the defendant (to avoyd a greater evill,) to execute upon himselfe in a sort a lighter punishment, which is decreed by the just sentence of the Iudge, as to restore money which is adjudged, or to goe to prison, or banishment: but not the punishment of death, or some like which in its nature is horrid, and repugnant to humane nature: because this is an

evill intrinsecally, and cannot bee commended by a circumstance.

Chap. LV.

Of revealing a Secret.

Quest. 1. *WHether, and how farre, it is a sinne, to reveale a Secret?*

1. *A.* Another mans Secret which wee engaged our selves to keepe close, if there were a promise which doth remaine lawfull, cannot bee discloſed without sinne.

The reason is, First, Because it is against veracity, and fidelity, which wee are bound to keepe by the law of nature.

Secondly, Because it is repugnant to Civill society, the perturbation whereof followeth upon the detection of Secrets.

2. The promise of concealing is not thought to bee made onely expressly, when wee doe promise silence in plaine words; but also tacitely, when by the manner of speaking and receaving it, and out of words signifying and perswading confidence, such a promise is left to bee gathered.

3. Although there had no promise passed, yet if the detection of a secret shall bee hurtfull to anothers soule, body, credit, or estate, hee which doth reveale it without a cause, sinneth as well against justice as charity.

4. If a desire or intention of hurting doth accompany such a revealing, the sinne is the greater, being that it is directly repugnant to charity.

5. If there bee no meaning of hurting another, and yet hee is dammaged indeed, or at least there bee danger of his dammage, the sinne is as much as that of negligence or inconsiderateneſſe: in which wee find the fault sometimes lighter, sometimes larger. For as indeeds, so also in words it is not enough that the intention of hurting bee wanting, but

but justice and charity doe further require, that wee should use diligence, least another mans detriment should follow thereupon.

6. Because the unjust revealing a Secret, hath in it oftentimes the pernitious violations of trust, friendship, and honesty, therefore it is not onely in the common esteeme of men, but in the Scripture also reckoned amongst the most odious sinnes, *Psal.* 35. 15. *Wee did take sweet counsell together*; 2 *Tim.* 3. 4. *Traytours.*

7. But if the Secret which is committed unto us, may bee to the great losse of others, or his who committed it, except it bee detected, wee are bound out of charity to make it manifest.

8. Or if the Secret bee of slight and no moment, if there bee no promise, it may bee revealed without sinne: because in such a matter neither justice or charity doe induce by themselves any obligation.

Chap. LVI.

Of the equity of the law of taliation, established by Moses, *against a false witnesse; Deut.* 19. 16. *&c.*

1. THis law is not established against him, which out of probable ignorance, or inadvertency, or errour which is not much faulty, shall bring in a false testimony: but of him who upon setled counsell shall rise up to testifie against any man that which is wrong; *Vers.* 16.

2. Diligent inquisition ought to be made by the Iudges, that it may not onely bee agreed of the wicked fact, but also of the meaning and intention of such a witnes, *Vers.* 17. 18. *&c.*

3. The hainousnesse of this sinne, doth appeare from hence:

First, That contempt of religion, and God himselfe is contemned in the perjury of a false witnesse.

Secondly, That malice and extreame hatred is shewed, and used against his neighbour.

Thirdly, That such false testimonies doth directly tend to the eversion of common justice and humane society.

4. It is most just, that hee which sinneth in this manner, should undergoe the same punishment which hee did intend and strive to bring upon the innocent.

For first, That law is accounted most even by the consent of all men, that hee which sheddeth mans bloud, by man shall his bloud bee shed, *Gen.* 9. 6. Now hee which by his false testimony hath procured, or striveth to procure anothers death, hee, as much as in him was, hath shed his bloud.

Secondly, The justice of punishment, (which consisteth in the proportion of it to the fault,) is most manifestly observed in that law.

Thirdly, The keeping of this law is for this purpose, that they which intend such an offence, and yet are afraid of such a punishment, may bee admonished of the hainousnesse, from the nature of the thing it selfe, and so bee deterred from their resolution.

5. The equity of this law is to bee extended to false accusers, who wittingly and willingly by calumny accuse any wrongfully to Iudges, who condemne the innocent out of malice, to the malicious Corrupters of witnesses, or Iudges, &c. For seeing that in all these, there is the same malice in procuring their Neighbours ill, they ought all to suffer the same punishment.

Chap. LVII.

Of Contentment.

Quest. 1. *What is required to Contentment?*

1. *A.* 1. That wee have our conversation free from all covetousnes, *Hebr.* 13. 5.

2. *A.* 2. That we bee not to carefull for those things, which

which belong to this present life, *Matth.* 6. 25. *&c.*

3. *A.* 3. That wee doe not absolutely and greedily desire any particular measure, or kind of such things; 1 *Tim.* 6. 9.

4. *A.* 4. That wee wish the best to our Neighbours, and take in good part our condition whatsoever it bee; 2 *Cor.* 13. 9.

Quest. 2. *By what reasons may wee stirre up our selves to the study of this content?*

5. *A.* 1. Gods providence which dispenceth all things to his glory and our good, doth require this submission of Contentment, *Iob* 1. 21.

6. *A.* 2. The defect of this Contentment leadeth into divers temptations and sinnes as well towards God, against whose will wee murmure, as towards our Neighbour whom wee envy.

7. *A.* 3. The tranquility of the mind (without which wee are unfit for the common duties of piety, charity, and justice, and in which the greatest part of our felicity doth consist,) cannot bee retained without Contentment.

8. *A.* 4. The want of this Contentment argueth a mind too much given, and intent to this World, and the profits thereof.

Quest. 3. *What meanes are most effectuall to the procuring of this Contentment?*

9. *A.* 1. If we stirre up in our selves, a just esteeme of Spirituall things, and an affection agreeable towards them.

10. *A.* 2. If wee often and seriously meditate upon the vanity of this World.

11. *A.* 3. If in what condition soever wee are, wee cheifly give our selves to those things which yeeld us matter of praising God.

12. *A.* 4. If wee accustome our selves to use, and have those things which God hath granted to us, as if wee had them not; 1 *Cor.* 7. 30.

Glory to God, to men peace of conscience.

FINIS.